

The Missionary Intelligencer.

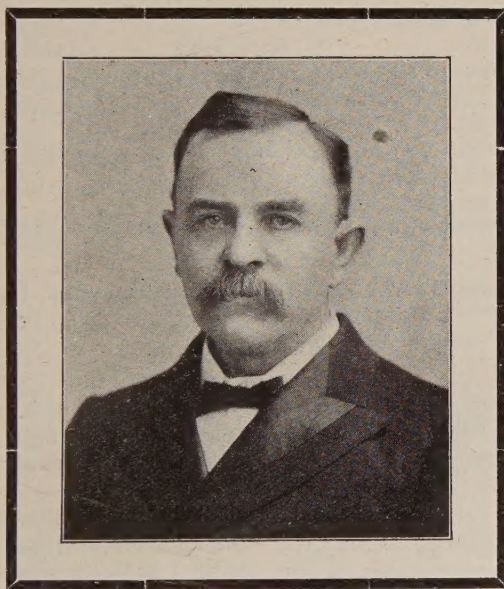
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Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, O.



F. E. MEIGS.

F. E. Meigs, missionary of the Foreign Society, who spent twenty-eight years in China. He died at Kuling, August 23d. "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." (See page 403).

Financial Exhibit for First Eleven Months, 1915.

	1914	1915	GAIN
Contributions from Churches.....	3,695	3,420	275*
Contributions from Sunday-schools ..	4,108	4,154	46
Contributions from C. E. Societies..	533	520	13*
Contributions from Individuals.....	1,271	1,374	103
Amounts	\$331,008 09	\$276,048 19	\$54,959 90*

Comparing the receipts from different sources shows the following:

	1914	1915	GAIN
Churches	\$108,023 37	\$95,630 88	\$12,392 49*
Sunday-schools	83,574 29	87,256 68	3,682 39
C. E. Societies.....	5,039 59	4,511 81	527 78*
Individuals and Million Dollar Cam- paign Fund	60,342 79	44,318 63	16,024 16*
Miscellaneous	36,568 53	6,345 30	30,223 23*
Annuities	32,132 38	35,491 24	3,358 86
Bequests	5,327 14	2,493 65	2,833 49*

* Loss.

Loss in regular receipts, \$59,167.66; gain in annuities, \$3,358.86; loss in bequests, \$2,833.49.

All moneys should be sent to F. M. RAINS, Secretary, Post Office Box 884, Cincinnati, Ohio.

Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing.

The 21st of October will be the 40th anniversary of the organization of the Foreign Society.

Recently a generous friend who has always supported the work loyally has provided for the first year's salary of a missionary.

It is estimated that at least eighty thousand people attended the union evangelistic services recently held in Osaka, Japan. This work was a part of the three years' evangelistic campaign in Japan.

Mrs. Peggy Braithwaite, of Logansport, Indiana, an annuitant of the Foreign Society, recently passed to her final

reward. She was a good woman. She delighted in seeing the Kingdom extended in all parts of the world.

On his coronation day, November 10, the emperor of Japan will be presented with a Bible in English, the first English Bible to enter the imperial palace of Japan. It is the gift of four thousand Japanese believers in America.

As the INTELLIGENCER goes to press, \$20,000 comes in from three friends of the work. These are three cash gifts, one of \$10,000 and two of \$5,000 each. This is a great help in this time of need. Such loyal friends are a great inspiration.

Whether times are hard or not, our missionary obligation remains unaffected. Our Lord's parting charge must be obeyed at any cost. So long as we call him Lord, and mean what

we say, we have no option in the premises.

"My church averages this year better than five dollars per member for missions."—Chas. E. Cobbey, First Church, Omaha, Neb. This begins to have a creditable look. This is far more than our people, as a whole, are giving for missions.

Three additional annuity gifts have been received: One from California of \$3,000, one of \$500 from Missouri, and one of \$500 from Indiana. All of these friends had given before on this plan. There are thousands of Disciples that should follow with gifts.

Miss Ethel Stockberger, of Alliance, Ohio, writes of the INTELLIGENCER: "I think the magazine is the finest there is, and would not exchange it for all the 'worldly' magazines put together. I find only one fault, and that is, it does not come often enough."

The Missionary Review of the World for September has in a prominent place a strong article by A. E. Cory, on "How to Secure Large Gifts." His leadership in the Men and Millions Movement is giving our people wide recognition in the missionary world.

Beaumont, Texas, where H. R. Ford ministers, is planning to become a Living-link in the Foreign Society. They are planning to conduct a thorough missionary convass, and have made their missionary budget large enough to have their own missionary on the foreign field.

Elmer Ward Cole, minister of the church at Huntington, Indiana, sending an offering on their Living-link fund, says: "Our church has been happy in the same (Living-link), and I really believe we have prospered thereby. We hope to continue it through the years to come."

"In the passing of F. E. Meigs, you have lost one of your greatest mission-

aries. The Society has my deepest sympathy. I am personally much saddened by the event."—Charles T. Paul, Indianapolis, Indiana. It will be remembered that Professor Paul was associated for a time with Brother Meigs in Nanking.

Charles P. Hedges, of Longa, Africa, writes: "Longa is getting along fine these days. On July 4 we baptized three, and on the following day eight evangelists were sent out. We are going to try our evangelists with local support only. We have put another burden on the church. We believe this will lead to larger giving on the part of the congregation.

Some good people, who proudly call themselves "loyal," say that the churches are being bled to death by their offerings for missions. One of their own number says that so long as their offerings for missions average only seven cents a member, it is amusing to talk of being bled to death. A people that cannot give seven cents each in a year without being bled to death must be somewhat anemic.

The World's Eighth Sunday-school Convention, announced for October, 1916, at Tokyo, Japan, has been postponed to a date soon after the close of the great war. This date is to be suggested by the Japanese Committee, of which Count Okuma, Prime Minister of Japan, is chairman. The action postponing the convention was taken by the Executive Committee of the World's Sunday-school Association in Philadelphia, September 3.

You will read with deep interest the account of the great evangelistic campaign in Tokyo, Japan. Other great meetings were held in other cities, and W. H. Erskine writes of a similar campaign in Osaka. Our own workers had a large share in these meetings. The three years' campaign in Japan is yielding most encouraging results. One of the most hopeful things is that this great campaign is managed and financed almost entirely by Japanese.



C. H. MARSH,

Pastor Christian Church, Monrovia, Cal., which has recently become a Living-link in the Foreign Society.

Ray E. Rice, missionary of the Foreign Society at Damoh, says that he is busy with the study of the language. He feels that he and his wife are making good progress. He says that they are reading the book of Mark. It will be remembered that he went out from Nebraska, and that the First Church at Lincoln, Nebraska, supports him as a Living-link. He sends frequent messages to that church, which are frequently published in the local paper known as *The Church at Work*.

A man sends \$2.50 for Foreign Missions from a little group of people without a church building, where the offering has not been taken. One member placed this amount in the church treasury with the stipulation that it should go to Foreign Missions. Many of the members of the church thought that all of the money should be kept for their local need, but this one person has seen the vision from afar. There are many people in isolated groups of Disciples who should be linked up to the great world-interest in this way.

Money being given for missions is sometimes used for other purposes. In

one church over a thousand dollars was so used. Learning of this fact, one of the officers offered a resolution that money be borrowed and forwarded to the missionary societies, that faith might be kept with the donors. After considerable debate, the resolution was adopted, but at the present writing the money has not been received. It would seem that every dollar given for missions should go for missions. Simple honesty requires this.

M. O. Johnston, Spring Grove, Nelson, New Zealand, who is for a time doing Christian service in that interesting and growing new country, sends the Foreign Society seventy-five dollars to help on the deficit, and says: "As we see things, never were the needs so great nor the doors so wide open in all the fields as *now*. May the Lord move the hearts of his people to meet the need of the hour. Be assured that during our stay in New Zealand we have ever remembered to the Father the work of the Society and the workers on the various fields. May Heaven bless all of them at this time!"

The work is growing splendidly in Cuba. At a point called "Manguito," Mr. W. L. Burner, of Matanzas, has recently had a number of baptisms. The people have raised \$300 for a chapel, and ask the Society to furnish the other \$300 necessary. Two members of the church will furnish the lot if this help is given. The last baptisms were in the backyard of one of the member's homes, where an improvised tank and tent were put up for the occasion. This additional money would be a fine investment for some friend of the Society who loves the cause in Cuba.

A friend of the Foreign Society planned to turn over money on the Annuity Plan. He invested his money in another way and lost it. In a recent communication he says: "I regret that all my savings were not in the F. C. M. S." This is the experience of others. Another good friend was requested to place money in the Foreign Society on

the Annuity Plan, but this was not done. The money was invested in certain stocks. The stocks depreciated in value about fifty per cent. Then the friend expressed the deep regret that the money was not placed in the Foreign Society. Let these examples be lessons to those who are in a position to avail themselves of the advantages of the Annuity Plan of the Society.

The Society has suffered a heavy loss in the death of Solomon J. Nathan, one of our evangelists. Mr. Nathan was, in a sense, born in the mission, his father having been an evangelist and his mother a Bible woman in Harda. Like Samuel, he was devoted to the Lord before his birth, and his great ambition has ever been to redeem the pledge made on his behalf by his parents. He has served partly as a preacher and partly as a Bible teacher in the Harda schools. His character has ever been excellent. During the month of June he went with his wife and children to visit some relatives in Indore State. A few days ago a telegram was received stating that he was seriously ill with erysipelas. Before his brother could reach him, he died. His age was about thirty-three. The Christian Endeavor work will also suffer, as Mr. Nathan acted as traveling secretary for the Society in the Central Provinces.

J. H. Allen, of Saint Louis, Missouri, a Life Director of the Foreign Society, died about September 1. A special telegram from Saint Louis, under date of September 4, makes the following announcement: "The will of James H. Allen, seventy-two, wealthy cotton broker, left half of his estate, valued at more than \$1,000,000, to charity and Christian institutions. The estate is divided equally between the widow and the five children, but contains the statement that 'each heir has promised to give half his inheritance to charitable and Christian work, and to use the other half to try to earn property to be used for good Christian purposes.'" J. H. Allen was a supporter of the work of the Foreign Society for almost forty

years. Every man who has accepted Jesus Christ as Saviour, rich or poor, should remember the Lord's work in his last will and testament.

HELPED FOR SIXTY-EIGHT YEARS.

"Sixty-eight years ago, after a plea made by J. Harrison Jones, of Wooster, Ohio, for Dr. J. T. Barclay, of the Jerusalem mission, I gave an offering of one dollar. I have made more or less contribution annually ever since. To-day, in my eighty-fifth year, I enclose you one dollar, a birthday gift to me by a preacher. Perhaps this is my last. My first I had to borrow. God bless the missionaries!"—J. C. Powell, Norman, Oklahoma. Brother Powell has been a faithful disciple and a useful preacher. He has sent many offerings to this Society. His offerings have been accompanied with an earnest prayer for the missionaries and their work. May he be spared yet a number of years.

ANOTHER LIVING-LINK.

Dr. Royal J. Dye recently visited the church at Monrovia, California, which has subscribed sufficient funds to constitute a Living-link in the Foreign Society. The subscriptions aggregate six hundred and sixty dollars. Dr. Dye says he was never so pleased. The church is not a large one—only two hundred and eight members. A number of the young people also volunteered for the foreign fields. A fine young man, who has just entered college to prepare for the ministry, and an exceptional young woman, a school teacher of three years' experience, offers her life. Dr. Dye says the giving was hilarious and sacrificial. C. H. Marsh is the pastor, and he and his wife are delighted with the advanced step taken. We have scores of churches that are able to follow this example.

IN MEMORY OF THEIR SON.

Mr. and Mrs. N. K. Flint, of Minnesota, are doing a very beautiful thing in memory of their son Rex, fifteen

years of age, who died March 17. This boy was deeply interested in Africa, and had that great field constantly on his heart and mind. He would like to have gone as a missionary. Since his death his parents are sending from his fund, until it is exhausted, \$50 a month to apply on the salary of Iyamba, a native evangelist at Monieka. It will be their purpose to have this fund support him as long as possible through the future in memory of their son. What a beautiful memorial this is! No one can measure the influence of this support as it is expended in the jungles of Africa. Could there be possible a finer monument to the memory of a Christian loved one than such an investment as this?

SUFFERING IN PERSIA.

These are sad and bloody days in poor Persia. The missionaries of the Presbyterian Board have spent, from January 1 to May 26, \$75,000 for relief in Urumia alone. W. A. Shedd, one of the missionaries, writes: "We are through the worst, we hope. . . . The losses to the province are stupendous, heaviest on the Christians, but involving every one. The number of Christians killed has been at least a thousand; four thousand more have died from disease here in Urumia, and I don't know how many among the refugees to Russia. Our part has been to feed and protect these thousands, protecting all and feeding many. We have had to use all the means we could, cautiously, prudently, and yet fearlessly. My constant effort has been to keep the friendship of the Persians and to rely on them rather than on any one else. As

I have said before, we must depend on the people who in no contingency will run away."

PHILIPPINE MISSION PROJECTS THAT CALL FOR MONEY.

1. A commodious chapel in Manila, three thousand dollars.
 2. A missionary's residence in Manila, four thousand dollars.
 3. A building for a girls' school in the Ilocano country, four thousand dollars.
 4. A residence for the doctor in Laoag, four thousand dollars.
 5. A hospital in Vigan, five thousand dollars.
 6. A home for the doctor in Vigan, and nurses' quarters, eight thousand dollars.
 7. A chapel in Aparri, seven hundred and fifty dollars.
 8. A chapel in Bangued, seven hundred and fifty dollars.
 9. Support of ten students in the Manila Bible college, seventy-five dollars a year for each one.
 10. Support of ten students in Vigan Bible College, fifty dollars a year for each one.
 11. A typewriter for the hospital in Laoag; one for the hospital in Vigan; one for the Bible College in Vigan.
- What reader or friend wishes to shoulder one of these enterprises himself to keep himself from becoming miserly and self-centered, and to lay up treasure in heaven? Who will interest a church or community in some one of these larger enterprises so that their liberality may redound to the glory of God and demonstrate their love for the sons of men less fortunate than themselves?

NOT SELF, BUT CHRIST.

O, the bitter shame and sorrow,
That a time could ever be,
When I let the Savior's pity
Plead in vain, and proudly answered,
"All for self, and none for Thee!"

Yet He found me; I beheld Him
Bleeding on the accursed tree;
Heard Him pray, "Forgive them, Father;"
And my wistful heart said faintly,
"Some for self, and some for Thee."

Day by day His tender mercy,
Healing, helping, full and free,
Sweet and strong, and ah! so patient,
Brought me lower, while I whispered,
"Less for self, and more for Thee."

Higher than the highest heaven,
Deeper than the deepest sea,
Lord, Thy love at last hath conquered;
Grant me now my soul's petition:
"None for self, and all for Thee."

EDITORIAL.

With Faces Set Toward 1916.

Probably a graver crisis has never faced the missionary work of the world than at the present moment. Half the so-called Christian nations are engaged in a bitter war with enormous waste of life and money. For many years the churches in these lands will be sadly crippled in their missionary possibilities. In America, while prosperity seems to be evident on every hand, yet the disturbance of the war and changeable business conditions have put the missionary enterprise for the time being in an unsettled condition, with diminished receipts. There is no reason, however, why all missionary giving in America should not increase tremendously in 1916. We are discovering that our country is not seriously injured financially, and that boundless prosperity is probably just before us. The intense suffering of great masses of humanity should bring our American Christian people to realize that we have scarcely known what self-sacrifice is, and should stir us on to a deeper sense of stewardship than we have ever before realized. Besides this, it is easy to see that if foreign missionary work is to be increased throughout the world at all in ratio with the wonderful opportunities, that the church of America must get under the burden. We are free from war and entanglements; our churches are strong and rich; America as never before is in touch with the world. Every door in heathen lands is flung wide. Because of the attitude of America toward peace, the whole heathen world is looking upon us with warm friendship. America, and especially American Christianity, stands at the present time as the chief factor in holding the world together. No hour in Christian history was ever fraught with greater problems or greater promise.

Our own churches have a special responsibility in this hour of world transition. We are just coming to our own as a people. We are just feeling our strength as a missionary brotherhood. The work on the foreign field is coming to be well established and our missionary undertakings are no longer an experiment. If we are true at all to the plea and the purposes of our people, we must make an unprecedented advance during the coming year. As far as the Foreign Society is concerned, sorrow over the necessary retrenchment should give way to joy in a great advance movement. Nineteen hundred and sixteen should not only see the restoration of all reduced salaries and payments, but a real advance in our many fields worthy of the Disciples of Christ. Just as some of the nations engaged in war are discovering that the biggest problem is at home and deals with the question of armament and supplies, so our biggest problem is at the home base. Our people have the money, and our churches have the men and women to go. The year just before us should mark a new era in our work and record such an advance as our people have never before experienced.

R. A. Doan.

The new secretary of the Foreign Society, R. A. Doan, is a typical, up-to-date, well-trained, successful Ohio business man, with consecration and all-round interest in the on-going of the Kingdom of God. He is one of the sons of Hiram College, and thinks clearly and concisely, well-informed and open-minded. Not only so, but he is an experienced manufacturer and ranks well in all circles as a conservative, well-poised man of affairs. Success in his business career has not turned his mind to things altogether temporal and material. On the contrary, his interest in the larger life is vital and world-embracing, and withal growing. Mr. Doan is a favorite; congenial, companionable, and he grows into your confidence and appreciation upon an extended acquaintance.

His experience with men and large business interests are a most fitting preparation for the even more important task to which he is now consecrating his life.

He was born at Nelsonville, Ohio, May 13, 1874. In the early morning of life, at the tender age of thirteen, he gave his whole life to Jesus Christ. He soon became active in Christian service, and grew in favor and usefulness. For years he has been a teacher in the Sunday-school, and a part of this time a successful Sunday-school superintendent. The great men's Bible class organized and built up by him, the attendance having reached at times more than a thousand, is now known throughout the whole country. That class has saved the saloonkeeper, the down-and-out men of the street, and given purpose and direction to many who were only standing or drifting downward. The normal Christian man has been awakened, and the lost has been saved. Not only so, but he has served efficiently as a wise spiritual leader and elder of the Nelsonville church, and has also been useful as president of the Young Men's Christian Association.

With passing years his interest in Foreign Missions has grown larger. He has been supporting his own missionary on the foreign field, and it will be remembered also that he was a member of the Commission of the Foreign Society which recently visited the Far East and made its report to the Los Angeles Convention. This eminent service he rendered without expense to the Society for either salary or travel.

Naturally his interest was enlarged by this trip. If five hundred or a thousand of our intelligent, consecrated business men could make that trip, the Foreign Society would have much more money for its work. In coming to the Society as one of its secretaries, he provides for his own salary. His position is that of Laymen's Secretary, a position of the greatest possible importance. We are naturally proud of this step, and believe it will do much to waken a larger and keener interest, among our business men especially. We mention this fact without his consent, as he is slow to have any special note taken of his generosity and interest. This fact, however, we believe the brethren are entitled to know.

We have in R. A. Doan a parallel of a number of business men who are serving the missionary boards of other communions without financial remuneration. Our brethren everywhere will be quick to recognize and appreciate this unselfish

devotion to the work in which they have so much interest, and in which they take a pardonable pride.

The new secretary is a speaker of exceptional ability; well-informed, direct, and inspirational, and his addresses, reinforced by a life of genuine devotion, have rare power. They have the strength of faith and fervor of grace, and go direct to the heart and conscience.

We believe the churches will keep him busy. He is their servant, to do their bidding under God. Already he has moved his family to Norwood, and is faithfully giving his time and heart to the new duties before him. We believe that this is the beginning of a new era in the history of our work. The impression he made upon the missionaries and native churches in the fields he visited was most favorable. At their earnest solicitation he remained in China and Japan and did some special evangelistic work and organized a number of men's Bible classes. About thirteen hundred were enrolled in these classes, which is an altogether new feature in these fields. Some of the classes were organized in heathen temples. Mr. Doan enjoys the distinction of taking the initial step in this confessedly important work.

The missionaries urged him to remain on the field for permanent service.

Self First Or Christ.

At the Los Angeles Convention one speaker said that the office-bearers of the church he serves were discussing the propriety of the church reducing its missionary offerings. In that part of the world there had been three dry years in succession and a partial failure of crops in consequence. While the subject of reduction was under discussion, the minister learned that in ten days eleven automobiles had been bought by members of the church at a cost of fifteen thousand dollars. When the office-bearers met to decide the question of reduction, the minister stated what he had learned, and added quietly, "There will be no reduction in the missionary offerings of this church." There has been no reduction. The office-bearers saw at once that the church was not as poor as they had thought.

The American people have money in abundance for themselves. One man, returning home after an absence of only two years, said, "There are signs of nothing but prosperity." Nothing impresses the missionaries on furlough so much as the scale on which the American people live. Our expenditures upon ourselves are simply enormous. "We

decorate our lives till further decoration becomes impossible." Churches that have more money for themselves than they know how to spend give nothing for causes outside themselves. Families that have two or three or more automobiles talk as if they were hard pressed for money and either cut off or materially reduce their missionary gifts. Such Christians put their own interests first and Christ's last.

Before the Civil War, Isaac Errett spoke of our people as being then "alarmingly rich." Alexander Campbell, in his day, said, "We have means enough; all we need is willing hearts." If all the churches in our fellowship will give as the Lord has prospered them, there will be no deficit at the end of the year and no need of retrenchment. All that is needed is that we recognize the priority of Christ's claims upon us. The churches in the apostolic age did that, and we know how they gave. "In much proof of affliction the abundance of their joy and deep poverty abounded unto the riches of their liberality." They gave according to their ability, yea, and beyond their ability. George William Brown tells how the believers in Jubbulpore are giving. The

average income of these people is about five dollars a month; some have a monthly income of ten dollars. When they heard of the need of retrenchment they pledged one tenth of their income to the maintenance of the Lord's work. They are putting that first which should be first in their thought and life. If all the Disciples of Christ will do this, the work on every field can be greatly enlarged.

The one question is, Who is first? Self or Christ? We know what He did for us. Though He was rich, yet

for our sakes He became poor, that we through His poverty might become rich. He emptied Himself and took the form of a servant, and died on the cross, that He might become the Author of eternal salvation to all who believe upon and obey Him. If we would be worthy of being called His disciples, we must deny ourselves and take up the cross daily and follow Him. He asks us to do this for His sake, for the Kingdom's sake, and for our own sake. It is only as we lose our lives for His sake that we can save them.

The Great Influence of Medical Mission Work.

Our hospitals in the Philippines receive help from the Government because of their recognized help to the people. These hospitals are crowded, and our missionaries taxed to the limit of their strength to carry on the work. Besides the regular medical work carried on with so much favor, each hospital is a center of religious work, with its chapel, evangelist, and personal work. Help to the body is a fine avenue through which to help the soul.

The following report from Dr. W. N. Lemmon, of Manila, is illuminating.

It reveals the enormous amount of work carried on in one of our missionary hospitals. This institution represents an expenditure of \$10,000 only. This is the report:

The work during the month of June has exceeded any since the organization of the hospital. The babies' ward has been overflowing, and others have had to be turned away though four new beds were bought. The general wards have been taxed to their fullest capacity, four beds being added, making the total of fifty-eight beds to date.

During the month the Manila Times do-



Nurses with W. N. Lemmon in the Mary J. Childs Hospital, Manila, P. I. This institution is in the very heart of Manila and is doing a great service.

nated one page in commendation of our institution. We wish to thank this good paper for its friendship and words of cheer. We also desire to thank the many people who contributed so liberally to our support.

The following is a summary of work for the past thirty days: Medical treatments, 5,616; surgical treatments, 764; operations, 200—80 minor, 120 major; city visits, 55; in-patients, 59. W. N. LEMMON, M.D.

The Wrong Kind of Budget.

Recently a number of pastors have written very regretfully concerning the development the budget plan has taken in their congregations. It will be well to consider seriously the peculiar situation which has called forth this criticism in some of the churches. The pastors referred to have been in churches where a single budget was formed for all current expenses and missionary giving combined—that is, one budget was made for the whole year with the purpose of expending a certain per cent of the income of the church for missions. In the cases mentioned, this has resulted in the missionary end of the budget being almost entirely neglected. Having no separate fund for this purpose, the churches have gone on through the year paying current expenses out of the regular income and leaving the missionary adjustment to be made at the end of the year. In most cases the church has found itself in debt and the missionary part of the budget entirely unpaid at the end of twelve months, so that absolutely nothing was sent for the missionary cause and faith was not kept with the congregation. There are a few strong missionary churches, in which the conscience is quite as keen on missions as local expenses, where such a budget might work. Even then it is not usually advisable, however. In the ordinary congregation such a plan is bound to prove disastrous.

Where the budget plan is used, we would strongly urge that the missionary budget be made entirely separate from that for local expenses, and that a missionary treasurer be appointed whose particular business it shall be to look after the missionary interests and offerings, as the regular church treasurer looks after current expenses. There are several reasons for this:

1. It dignifies the cause of missions and puts it on the same level with the regular expenses of the church.
2. It separates the missionary fund from the local fund of the church and thus avoids the temptation of using the missionary money for current expenses at times when the church is hard-pressed.
3. It makes a treasurer responsible for the missionary funds, who is just as anxious that this part of the enterprise be kept up as that current expenses be met.
4. The current expense budget of the church is a limited amount and can be fully met by the raising of a certain amount of money. The missionary obligation is always ahead of the possibilities of any congregation. The demands and opportunities are continuously far more than abreast of the possibilities of any church. Therefore, with a separate missionary budget, flexibility is assured and the opportunity of constantly increasing the missionary giving of the church.

F. E. Meigs Is Gone.

F. E. Meigs, of Nanking, China, a missionary of the Foreign Society since September, 1887, has gone home to God. The cable that brought the news was dated August 24, and he probably died the 23d.

He was appointed January 12, 1887, and sailed September 1, of the same

year. He was accompanied by E. T. Williams and family. He went out from Missouri. For twenty-eight years he worked faithfully and successfully. Few missionaries have been permitted to do a more enduring work. He was stationed at Nanking. When he went out he joined Dr. W. E. Macklin, who



DR. W. E. MACKLIN, NANKIN, CHINA,

who has spent twenty-nine years in that field. He was closely associated with F. E. Meigs for twenty-eight years. During all these years they were in most intimate relationship in the work. Although in different departments of service, each helped the other constantly. No one will miss the fallen hero more than Dr. Macklin.

had already preceded him and located the mission. The Chinese did not give him a cordial reception.

Wondrous changes have come over China during the period of his services. He has witnessed uprisings, and political and social revolutions, dire famines, and pinching want. Not only so, but he has been an eye-witness to the rise of a young, growing, vigorous church, and a new and better social order. The whole life of the empire has been changed, and new ideals and fresh hopes now dominate the people everywhere. How Mr. Meigs rejoiced in the transforming power of the gospel!

It did not require many years to convince the new missionary of the absolute necessity of hospitals and schools. He led in providing for our first hospital in China, to be conducted by Dr. Macklin, and really this was our first hospital on heathen soil. It opened a new era for all our missionary work; it set a new standard on all the fields. It can truly be said of Mr. Meigs that

he had vision reinforced with practical business knowledge. No missionary could make a dollar go farther than could our own F. E. Meigs. Many are still living who can recall the appeal at one of our National conventions for that first hospital. The voice that is now hushed in death rang out clear and strong for China's suffering millions. The lamented A. M. Atkinson gave \$1,000, about one fifth of the whole cost.

F. E. Meigs was a business man. He purchased all the land for our mission in Nanking. After the organization of the Union University in that city, he bought all the land for that institution. The whole campus includes about seventy-five acres. It was said of him that he was the best land purchaser in China. The task was far more difficult in that country than in America.

Soon Mr. Meigs came to feel that we could not do an enduring work without Christian education. He began in a very modest way by starting a "boys' school." This grew into a "college," and the "college" made rapid progress. He educated or trained practically all the Chinese evangelists we have in China. The idea of a great union educational institution fastened itself upon him. He could not get away from it. It was his dream by night and the topic of his conversation by day. He agitated it in season, out of season. By and by the proposal began to take root in the minds of others. The results are seen in the present splendid University of Nanking. This is one of the great institutions in all Asia, and one of the finest union movements in the whole world-wide mission field. It gives ideals and inspiration to all the missionary workers throughout the world. It also helps to blaze the educational path for the whole empire of China. No man did more for the institution than did F. E. Meigs. But for him it would probably not exist to-day. At the time of his death he had charge of the Bible Department for the whole institution, a position of honor and far-reaching influence. He also conducted the Middle School.

He knew the heathenism of China thoroughly. He knew what paganism does for a people. No man knows so well the meaning of heathenism as he who comes in contact with it every day. Professor Meigs knew how to interpret the gospel to the Chinese. His constant and overmastering purpose was to make them see and know Jesus Christ. One of the best tracts we have ever read on heathenism, Mr. Meigs penned nearly a quarter of a century ago. In that document he made the light to flash over the whole dark and hideous system, and revealed the hopelessness of its people, and the whole nation in the grip of its power.

How cheerfully he bore heavy burdens is known only to those who were close by his side. He had not been well for some time. The particulars of his death have not reached us. This brave man, who gave so many years to China, longed to spend all his days in that land. He leaves a wife, who stood faithfully by his side during all of those laborious years. His daughter Ruth is the wife of our beloved David W. Teachout, of Cleveland, well known to a large number of our brethren. Earl, the only son, is now here in America, preparing to enter college.

F. E. Meigs was born in 1851, in the State of New York. The family moved to Wisconsin by caravan when he was only four years old. Fortune did not favor him. His parents were poor. His boyhood was spent at Fox Lake, Wisconsin. Through unfortunate financial circumstances in his home, he was forced to earn his own living from the age of fourteen. At seventeen he began to teach school. He would teach a few months, and then go to school. This was the slow and tedious road traveled by many young men seeking an education in that period of our Western development. Wayland Academy, at Beaver Dam, a large institution afforded him the opportunity for further training. At the age of twenty he went to Missouri, where he taught school in a community known as Hazel Hill.* It was there he met Miss Martha Redford, to whom he was married in 1873. Like

many other young men who become useful preachers, he both taught and preached. Five years before going to China he was a popular and useful "State Sunday-school Evangelist."

This all-round pioneer missionary was the first to agitate the Romanization work. The Centenary Conference in China appointed a large interdenominational committee on the Romanization work, of which F. E. Meigs was made chairman. His wide information and tireless industry and practical turn of mind especially fitted him for service on questions relating to Chinese problems.

A mighty man has fallen. The dauntless leader will be sadly missed in the councils of the China mission. His faith was firm and practical and optimistic for the future good of the Chinese people. His name and spirit will be missed in the Mission Rooms here in Cincinnati. This is one of the heaviest blows the Foreign Society has ever received. His term of service was longer than that of any other missionary who has been called away by death. His body will sleep in Chinese soil and beneath its wiry sod, but the work he did for the Chinese people will endure to the end. Under God, the agencies and influences he started will never cease.

APPRECIATIONS OF THE LIFE AND LABORS OF F. E. MEIGS.

The following fitting testimonials of the great service of F. E. Meigs will be read with interest. They are penned by those who knew him well. His rugged faith and clear judgment and warm attachments for men close to him gave him great influence:

A CONTINUOUS PURPOSE.

When the news came to me that F. E. Meigs had gone into the great beyond, my first thoughts were, "What a persistent and continuous life!" More than any man I have ever known, he followed the motto, "This one thing I do." He was broad and cosmopolitan in his sympathies, but he realized that God called him to one task. This call found a continuous and varying expression but it was all to one end. God made him a great teacher, and called him to be one of those who believed in the union of all Christians. This talent and this belief he united and made them the passion of his life.

He was willing to put his great talents into the smallest beginnings and to labor across years that would have been discouraging to many men. No matter how difficult the task, he felt that God was with him and things must come right in the end.

The very day the news of his death came, I was talking with a traveler, who said, "One day I asked Mr. Meigs, 'How can you go on in the face of these discouragements?' and he said, 'By looking back twenty-five years. We have gone forward a little every year.'"

When he first talked of union in educational work, every one laughed. When he proposed a better educational association for China, men doubted. When he proposed the sweeping reforms for Romanization, men questioned; but to-day these and a multitude of other things have been accomplished in which he led and helped.

We are saddened at his going, but in looking back we marvel at what a single life like that of F. E. Meigs can accomplish when it is consecrated to God and dedicated to a holy service.

A. E. CORY.

A GREAT MAN.

When I attended the annual meeting of the Board of Managers of the Nanking University last spring, Dr. Bowen, the president of the university, stated to the Board that the best organized and the most constructive work of Nanking University was being done by Mr. Meigs in his department. He commended the work of Mr. Meigs in the very highest terms, and his death leaves a place which it will be very difficult to fill. Our brotherhood can rejoice in the fact that Mr. Meigs contributed not only in a large way to our mission work, but that he was a factor in the whole Christian work of China. Because of his long, devoted service, when he spoke, others listened. He was a great man.

R. A. DOAN.

Cincinnati.

A CONSPICUOUS PLACE.

F. E. Meigs occupied a conspicuous place among our missionaries in China. It was largely through his efforts that the union was formed in making the University of Nanking. He was a prominent factor in every onward movement in planting Christianity in China. He was made dean in the university and had the oversight of all the biblical instruction. His worth in the councils in every department of missionary propaganda was fully recognized. When he was compelled to be away from the

field on account of a critical surgical operation, it was a great cross to him. He returned to his place of labor as a true missionary hero and wore out what remained of his life.

O. G. HERTZOG.

Hiram, Ohio.

THEY WORKED TOGETHER.

When I saw the announcement of the death of F. E. Meigs, I sat down and cried. We were in the Sunday-school work in Missouri for two and one half years. I knew him. He was a good and a capable man. The work in China has met with a great loss—first James Ware, and now F. E. Meigs.

He was teaching school in Holden, Missouri, or near there, when he united with the Christian Church. I think this was under the preaching of J. A. Lord. I was in the State Sunday-school work in 1882. He entered the State Sunday-school work the same year and continued in it until 1887, when he went to the foreign field. He married at Holden.

G. A. HOFFMAN.

Newport, Arkansas.

TO HIGHER SERVICE.

F. E. Meigs dead? We cannot think of him so. Rather, he has been promoted to a higher branch of service. Our brother was a true servant of God. He was always willing to serve. The writer was intimately associated with him in the Sunday-school work of Missouri in the earlier years of his ministry. He loved his work, and devoted himself to it with indefatigable industry and single-heartedness. He was not a genius. He was not a brilliant preacher; but he was better than either. He was a loving and loyal servant of Jesus Christ. He was a born teacher. He delighted to teach to others the things which he had learned of the kingdom of God. He believed in the Bible, and was its faithful student. He loved the cause and he loved his brethren. When the call came to him from the far-away field of China, whose millions knew nothing of Christ and His gospel, with characteristic courage and loyalty he responded, "Here am I, send me." His fine work in that field is known to all who read our journals. Much credit is due to him for the union work in the Nanking University, where his latest work was done. He has heard another call, "Come up higher," and has gone from us, leaving behind him as a precious legacy for his children and his brethren the heritage of a noble life dedicated to the service of Jesus Christ.

J. H. GARRISON.

Saint Louis, Missouri.

STOOD FOR UNION.

On hearing of the death of Mr. Meigs, the first thought that came to me was, that the man who most perfectly represented Christian union in China has gone to his well-earned reward. Mr. Meigs was a man of great vision. For years he had seen and contended that if the church was to do the work for which it was established, it must be done by a united church. To this end Mr. Meigs worked untiringly. His was no narrow view of the program of missions, but he saw God's work from all angles. It was he who years ago agitated for union in school and medical work in Nanking, arguing that efficiency demanded it. That a right use of the funds entrusted to us demanded it. That it was sin for the several missions engaged in schools and hospitals to be overlapping one another when the need was so great. Through all Mr. Meigs's work the making of Christ known was his incentive. Schools for the sake of educating the Chinese were needed. Hospitals for the healing of the sick were a necessity, but schools and hospitals must be the means of bringing students and sick ones into vital contact with Christ. That was his passion, and never did he let down the bars in his school in order that it might become more popular or easy. He stood for efficiency—he worked for efficiency, and his name shall go down in the annals of Christian missions in China as one of the best and most untiring missionaries that that great and needy land has yet seen.

Wuhu, China.

ALEX. PAUL.

FRANK EARLE MEIGS.

"Through labor to rest, through combat to victory."—Thomas à Kempis.

The light of a great life has gone out in the Yangtse Valley, but the shining afterglow will long abide. In the passing of Frank Earle Meigs, the Foreign Society has lost one of its wisest, most efficient, and most honored missionaries; the cause of missions in Central China is bereft of an eminent pioneer and leader; the Church of Christ on two continents will miss a voice of counsel and inspiration; a host of associates and acquaintances, Chinese and American, will be tenderly moved by the sudden and supreme call which has taken to higher service so dear a brother and so true a friend.

Mr. Meigs was a man of commanding personality, strong of frame (until smitten by disease), keen in intellect, fearless in danger, resourceful in difficulties, at home

with great issues, capable of immense labor—a born leader, organizer, and administrator. His frank, positive, and aggressive temperament was mellowed by a wistful tenderness and warm depth of feeling. Firm in his personal convictions, he knew how to be generous to others. In the bosom of his sturdy manhood beat the loving heart of a child.

The quality and range of his missionary work may be briefly summarized under two of its outstanding characteristics:

(1) Mr. Meigs wrought with unswerving *fidelity*. For twenty-eight years he devoted himself to the Christian redemption of China. He spurned all voices which sought to lure him from his task. From the day in 1887, when with Dr. Macklin he took up his abode at Nanking in the old temple of Lai Dzan, till the day in 1915 when he was laid to rest in "God's acre," his service was unbroken except by sickness and furloughs. No man was ever more certain of a divine call to China than he; none with greater diligence ever sought to be worthy of the call. His was laborious zeal guided by his course and loved it. He was one of those ardent souls

"Whose high endeavors are an inward light

That makes the path before him always bright."

During the hard pioneer years in Nanking, when prejudice, mob violence, epidemics, and all the "heartless weight of heathendom" beat against him, he stood in plodding perseverance at his post. When there was dearth of results he was not discouraged and dismayed; when success came he was not surprised. His faithfulness was rooted in the conviction that he was doing the will of God. The Chinese soon read the meaning of his devotion. Of their response to it, account will be given elsewhere. What greater tribute could be paid to any man than that of a young Nanking scholar, one of Mr. Meigs's former students, now in America, who said a few days ago, "We Chinese all knew that he loved us"?

(2) His service was marked by *statesmanship*, even his earliest labors. He worked with prescient insight toward epoch-making movements. He saw the strategic importance of education, and built up a strong school, which later became a college, and was finally merged into the University of Nanking. He was one of the founders of that institution, seemed by some to be the greatest center of Christian education in China. In interdenominational committees

and assemblies, planning for the spiritual welfare of the whole Republic, his influence was felt. He was too good and too great a Christian to be a sectarian. His horizon was wide with the catholicity of Christ. He grasped the problems of the rising Chinese church and was close to the native leaders. He thought in large terms, worked for great objects, and moved in strategic directions. Under his influence and instruction, Christian teachers and evangelists were equipped for leadership in the new China. To one goal, the legitimate aim of Foreign Missions, all his activities tended, namely, the creation of an indigenous Chinese Christianity, organized and efficient for the evangelization of the Republic.

He sleeps in the ancient city of the Mings. He lives in an apostolic succession of young Chinese leaders. His is an enduring place in the affectionate memory of his brethren, and in the annals of modern missionary achievement.

C. T. PAUL, *President College of Missions, Indianapolis.*

COMPLETE CONSECRATION.

One of the qualities that I admired most in Mr. Meigs was his complete consecration to the school and the school work with which he was so long identified. I remember hearing, when I first went to China, of his devotion to the boys' school, of which he had charge—of how it was his first thought in the morning and his last at night—of how he hardly took time to eat in his eagerness to be at the school. And I found out what a true friend he was personally to the boys in the school—they were "his boys" long after they had passed out of its doors.

But as I knew Mr. Meigs, it was in his zeal for the wider cause of union in educational work. He labored unceasingly in the movement of which the University of Nanking was the consummation, and I believe that the accomplishment of this ideal of his was one of the greatest joys of his life.

KATE G. MILLER.

Louisville, Kentucky.

Facts That Tell.

Twenty-three years ago it cost the Church Missionary Society \$5,000 to send a missionary to Uganda. It was a journey of from eight to ten months. One year ten strong men died on the way. To-day the journey can be made in twenty-four days and at a cost of \$175. Then there was only one church building. On the outside it looked like a great barn, inside like a forest of poles. Now there are two thousand churches scattered all over the land. Then there was one native preacher; now there are 3,000. Then there were 200 converts; now there are over 100,000.

F. S. Brockman, in *China's Millions*, has told the story of Pastor Ting: Born in Shantung, educated in Shantung Christian University, pastor in Shantung in the Boxer year, when he was beaten with many stripes and left as dead. He still bears in his body, like Paul, the marks of Jesus. For ten years he was pastor at large; thousands have been won to Christ by the power of his preaching and the force of his wonderful life. In 1909, under the influence of his message, 108 men out of 320 in Shantung University decided to enter the ministry. Since then, in his endeavor to meet the

greatest Christian need in China, he has led more than five hundred young men to give their lives to the ministry of the gospel.

Speaking of the changes in Japan since his previous visit, Robert E. Speer says: "Eighteen years ago, audiences were small, and the Government Schools were closed to Christianity, the churches were shabby, and forms of worship ragged, and the temper of the nation was distinctly anti-Christian. Now great congregations come to hear the preaching. Worship has grown far more fervent. The nation openly confesses its need of religion. I wish you could have seen the eager faces of the students, or looked at the great gathering of attentive men at Osaka, and heard old Mr. Morimura, the millionaire business man from Tokyo, speak to them of the nation's moral needs, which could only be met by faith in God. We have been greatly impressed also with the strength and ability of the best Japanese pastors. Mr. Fujimoto, who interpreted for me in Osaka, is a man after one's own heart, eager, glowing, vigorous, and instantly responding to the deeper notes!"

A Prayer.*

Almighty God, the God of Abraham, Isaac, and Jacob; the God of Elijah, Isaiah, and Daniel; the God of Peter, and James, and John; the God of Luther, and Wesley, and Campbell; the God of Carey, and Judson, and Dye; the God of Errett, and McGarvey, and Loos; the God of McLean, and Muckley, and Burnham; our God, we present ourselves before Thee, and heaven and earth bear this witness, "Hitherto hath the Lord helped us."

Our Father who are in heaven, the Father of our spirits, and of our Lord Jesus Christ, the Father of all, even especially of those who believe, hallowed be Thy name; Thy kingdom come, Thy will be done on earth as it is in heaven.

We bless thee, O God, that it has been our joyous privilege once again to make a pilgrimage journey up to our Jerusalem.

We bless Thee, our Father, for the spirit of prayer that has been breathed so manifestly and so freely upon this convention. We thank Thee that our chosen leaders are seeking first of all to be led of Thee. We bless Thee for the great word of the leaders of the Men and Millions Movement, that their work has been born of prayer, and that at every step they have sought the guidance of the Holy Spirit. O God, teach us to pray; teach us that more is accomplished through prayer than men have dreamed of in their philosophies. And just now, may we pray, not because the printed program calls for prayer, but because our cause is of God, because of ourselves we can do nothing, but we can do all things through Christ, who strengthens us. And, O God, may it be that the distractions, and discouragements, and defeats of this dark hour in the world will drive us to Thee and make us to know that our sufficiency is of God; make Thy church to know that, while with man it is impossible, with God all things are possible; so that all things become possible to them who believe. Give us, we beseech Thee, faith's vision, and seeing the invisible, may we do the impossible. By faith may we even now breathe the air of victory and live in the realm of achievement. Instead of thinking and talking so much about the hindrances and horrors of these terrible times, help us to think and speak more of the presence, and power, and purpose, and the inexhaustible resources of our God. And, O God, if "war is hell," open our ears to hear the Son of God declaring that the gates of hell shall not prevail against His church.

We bless Thee, O God, as we have never blessed Thee before, for the consecrated missionaries of the cross of Jesus. They appear to us as a company of whom the world is not worthy. We acknowledge before Thee, O God, that we are rebuked and inspired by the fresh evidence these noble men and women have given that they bear in their bodies the marks of the Lord Jesus, and are willing to fill up that which is lacking of the afflictions of Christ for His body's sake, which is the church.

And, O Thou Spirit of justice and righteousness, do not permit, help us not to permit their faith to be tried unnecessarily and overmuch; that we, O God, in this day of trial and opportunity, may have joyous fellowship with them in the conflict, that we may share with them the joy of victory. And we ask of our God now this very definite thing, that He will so move the hearts of the disciples of Jesus that they will not permit our burdened, sacrificing missionaries to suffer a reduction in their already inadequate supplies.

Loving Father, bless, we pray Thee, the session of the Foreign Christian Missionary Society. May Thy presence be the most real presence in this room, and may the Holy Spirit be our presiding officer.

And now, O our God, we make our own the prayer of our beloved President and say: "May God help us to do our whole duty, so that when the ransomed of the Lord shall surround the great white throne and cast upon the jasper pavements their crowns of amaranth and gold, we may be there and share in the universal joy," and we expect these things to be, and greater things, because we pray in the name of Jesus. Amen, and Amen.

*By Frank M. Dowling, at Los Angeles. A prayer in the session of the Foreign Society

CONTRIBUTED ARTICLES.

Meeting the Crisis in India.

HOW A NATIVE CHURCH SHARES IN SUPPORTING THE WORK.

GEORGE WILLIAM BROWN.

When news reached Jubbulpore of the cut in missionaries' salaries and in the amount to be sent for mission work, the officers of the church held a meeting and decided to call the members of the church together and ask them to pledge a definite sum for the work of the church, in order that the church might take over something which the mission is now doing, and thus lighten the burden of the mission. A meeting was held on the next Sunday, and practically every member pledged a tenth of his income. A committee was appointed to make a further canvass of the members to see just what would be the amount raised. A week later this committee reported. The amount pledged is from Rs. 30 to 35 a month—that is, from \$10 to \$12. From this it can be seen how poor our people are, and the value of their contributions may be realized. Our total Christian community, children and all, numbers just about one hundred. Some of the contributors are students, and their monthly allowance, if married, is \$3.20; if single,

\$1.92. These gave their tenth. One man with a wife, three children, and a helpless mother, with an income of \$4.80 a month, gave his tenth. An apprentice in the press, receiving \$2.56 a month, with a wife and child to support, gave eight cents a month. An old woman who looks after children while their mothers are away at work, and earns \$1.28 a month, gave eight cents out of this. Young men in the gun carriage factory, walking three miles to work in the morning and the same distance back at night, leaving here before half past six and getting back about nine at night, gave their tenth.

It is not that living expenses are so low that these poor people give this way. The staple food here is wheat, and at present the price is \$1.20 a bushel. Rice, the next most popular food, is still higher. All other things are proportionately high. They have given out of their poverty. I believe the Indian church will do its share to help out in this time of crisis.

Jubbulpore, India.

The Every-Member Canvass After Six Months.

GEORGE L. PETERS.

When Jesus fed the multitude, Mark tells us that "He commanded them that all should sit down by companies upon the green grass. And they sat down in ranks by hundreds and by fifties." The obvious object of this arrangement was that the disciples might serve them most efficiently and expeditiously, reaching the last individual. The Master wanted all to partake of His bounty.

The Every-Member Canvass is simply efficiency in a very vital matter in the church. There are two reasons for reaching every member. One is the church's need. Its work cannot be done,

nor can its enterprises be financed properly, without the financial cooperation of all its members. With all the missionary treasuries in debt, and calls innumerable unmet, this is self-evident. The other reason is the individual's need. There is a direct connection between money and spiritual growth. Giving is a mark of piety. It promotes godliness. To give is to grow, to withhold is to die.

The North Side Christian Church of Omaha, Nebraska, conducted an Every-Member Canvass, December 13, 1914, and succeeded in enlisting eighty-seven

and one half per cent of its wage-earners in the support of both its current expense and missionary budgets. A comparison of the receipts for the first six months with the six months preceding gives the following:

Increase in current expense receipts...	57%
Increase in benevolences	107%

The average contribution for current expenses was \$6.28, and for benevolences, \$1.34. Twenty-four of the givers are tithers, who have signed a covenant agreeing to put eight tenths of their tithe into an unmarked envelope each week, to be distributed according to an agreed schedule. There are several tithers who dispense their own tithe. A study of the gifts of this band shows the following:

Twenty-four members gave	\$587.01
Average per member	24.45
Average all others	8.15

Average per member for benevolences—tithers	3.39
Average per member for benevolences—others	1.18
Weekly average of the church for benevolences045
Weekly average of tithers for benevolences141

According to the last Year Book, our brotherhood average \$0.023 per member per week for all benevolences. This band of tithers is made up of members of moderate salaries—just the average of our people. If the whole brotherhood would give for missions and benevolences at the same rate that this group are doing, we would raise annually \$10,995,000.

The Every-Member Canvass has revealed to us something of our ability. We have not yet attained, but we press on. We hope for larger things in the future.

Tokyo Union Evangelistic Campaign.*

STIRRING CAMPAIGN IN THE JAPANESE CAPITAL.

P. A. DAVEY.

PERSONNEL OF THE WORKERS.

It has been almost wholly a Japanese movement conducted by men and women of personality and power. Not only Christian pastors, but Christian business men and women, educators, legislators have been champions of the Christian cause.

SCOPE OF THE CAMPAIGN.

In character it has been in keeping with the program of Christianity indicated by Jesus in the quotation beginning: "The spirit of the Lord is upon me . . . to preach good tidings to the poor." The gospel of the campaign has been a gospel of the "whole man, body, soul, and spirit." The need of individual salvation has been urged, but a social gospel also has been preached. This is indicated by the

THE ADDRESSES.

No gospel of *doubt* was preached.

*This was a part of the great three years evangelistic campaign now being carried on in Japan.

The old gospel was applied to the needs of the living from various points of view, but always with faith and sympathy and vision. The sermons differed from ordinary lectures in intensity and directness. They were not philosophical disquisitions, but concerned religious needs. "Evangelist S. Kimura's addresses were different from all others. They were plain, simple, direct, pointed," said a pastor. Some characteristic subjects of addresses were as follows: "Why Believe in Jesus Christ? or, The Power of Salvation"; "The Central Thing in the Life of Faith"; "Faith and Women"; "The Supreme Demand of Human Life"; "Christianity and the Home"; "What Is the Gospel?" "Life Standards"; "Poverty, Christianity, and Self"; "Christianity and Education"; "Consolations of Religion"; "Why I Became a Believer." Some of the union gatherings, such as that for girls' school students, were truly apostolic, both in tone and in thought.

OPEN-AIR SERVICES.

Three automobiles were used, and at populous centers, with the aid of a megaphone, announcements of meetings were made, addresses were given, and papers were distributed.

Speakers were sent to outside cities, such as Yokohama, and Chiba, and the town of Kawagoe, believers and pastors prayerfully cooperating.

Several nights a cinematograph service was conducted in the Y. M. C. A. compound, as Hibiya Park could not be secured for the purpose.

It is said that about twenty groups of people went out daily to conduct street services. They carried flags and banners. About fifty persons met at the Y. M. C. A., divided into groups, and gave addresses in Hibiya Park, Ueno Park, Shiba Park, and even in the Asakusa Buddhist temple ground, where Christians have been free to hold meetings since they so generously rendered aid during the great floods in that district a few years ago. Students from the Imperial University, Meiji Gakuin, Aoyama Gakuin, Salvation Army Training School, Oriental Missionary Society, Ginza Church, and Rikkyo University took part in open-air meetings.

The Fujimi-cho church held street meetings on Kudan Hill and at four other places.

In Asakusa one large audience threatened to delay the street-car traffic, much to the dismay of the policeman. The subjects talked upon by some of the speakers were: "National Development," "Weak Points of Society," "Demands of Home," "The Individual's Spiritual Life," "Social Service," "National Characteristics," "The Heart of the Gospel," and "Personal Experience of Salvation."

Not only laymen, but the ablest pastors took part in these well-attended open-air services.

TENT MEETINGS.

A tent 60x90 feet, with a seating capacity of 1,600, was secured. The tent was for two days pitched on the recreation court of the Y. M. C. A. The remaining days, April 25 to May 9, it was moved to the vacant lot oppo-

site the Houses of Parliament. The tent was crowded at times; audiences generally numbered from eight hundred to one thousand. The two weeks' tent venture, like the newspaper venture, was unexpected. It was undertaken at the special request of the churches in Shiba. It cost about 1,000 yen (\$500), and the money was freely given. Each night before the usual meeting a children's service was held. Special meetings were also conducted by women.

EFFECT ON THE COMMUNITY.

This is, of course, difficult to estimate. "Without doubt, the community has been greatly impressed." "The effect on the pastors has been fine." "Undoubtedly the influence has been great." "One of our pastors has been roused up." "The influence the movement brought to one church compelled an indifferent pastor to get to work and arrange for evangelistic meetings." "An elder in our church has been greatly stirred up." "Another elder succeeded in his desire to have early morning prayer meetings for the church officers, 'for we must be purified before we can hold our union services.'" "Good for Christians." "Many believers of all churches have been roused to fresh zeal." "Christians helped wonderfully." The above are a few testimonies.

The effect on outsiders also has been considerable. For nearly forty days great meetings have been attended by all classes of people. Thousands have been reached in open-air services, hundreds of thousands through the newspapers. Thousands have been led to promise to "study whether these things are so." Permanent results are to be looked for in the future. The movement is still going on. Churches are now doing individually on a small scale what they did unitedly on a larger scale. Twelve wards participated in another big union effort from May 17. Special meetings are being held for inquirers, who, having signed cards, were encouraged to attend the church of their choice in the neighborhood of their homes. In answer to prayer, the Spirit of God is working in the hearts and lives of men to His glory.

The Power of Money.*

M. L. PONTIUS.

THE DAY OF EFFICIENCY.

The keyword of the twentieth century is "efficiency." The modern business man utilizes time, material, and energy. "Efficiency" is the keyword of the twentieth century church. The inefficient church must die because it is unable to meet the demands of the new age. An organization must function to be efficient, and it must function and be efficient before it becomes an agency of power.

In this age, when mighty engines of construction and destruction are the invention of a single day; in this age, when human genius has destroyed distance and outwitted time; in this age, when kingship has been taken from the ruler and given to the average citizen, we are apt to misunderstand and misuse the term "power."

Power is enlarged duty. Duty is the call to the fulfillment of life's purposes, it is the functioning of the noblest faculties of the individual, and the right attitude toward self, fellow men, and God. Duty is the summons to bear responsibility, meet obligation, grasp and utilize opportunity, and render service. These are the channels along which flows all legitimate power. Uncontrolled power is like the lightning, uncertain in its movement and destructive in its activity. Controlled power is like the chained and subdued lightning which is made to move machinery, propel the car, or light the home. There is no inherent value in power. It is the right use of power that makes it valuable, and the abuse of power that makes it a curse. It requires a great character, a life governed by sound reason, good judgment, and profound common sense to possess power and not misuse it. The one great difference between the civilized man and the savage is to be found in the fact that the civilized man has the greater ability and opportunity to use or abuse his power. A man may be noble, generous,

and sympathetic, but give him power and often by abusing it he will become mean, tyrannical, and despot.

Nor are all these violations found among those who exercise material power. The misuse of spiritual power, which is a misuse of spiritual duty, is not only detrimental to the individual and society, but also most unpardonable. We marvel at the results of material power as portrayed by the inventive genius and skill of man, but the possibilities of spiritual power are greater; spiritual power has the eternal God back of it. Love is an instrument of spiritual power, and love is more powerful than the army; and the product of love—the Golden Rule—is more effective than civil law.

POWER FOR GOOD OR EVIL IN MONEY.

There is no inherent power in money. Money is powerful only as men use or abuse it. There is no inherent value in poverty, and no innate evil in riches. There is nothing in the Bible or the book of human experience to indicate that God looks with disfavor upon the honest, honorable, legitimate accumulation of money. We think money is powerful because we say that it can purchase position, rank, and favor. But how poor and powerless is the miser when we compare him with the Christian philanthropist, who perhaps cannot give much money, but does give service and life for the betterment of society and the advancement of the race. Money has power only as it is used or abused.

Let us notice the power of money to curse humanity. It is said that the greatest crimes in the world have been done by the strong, the rich, and the proud. There is nothing in this world that will so surely blight the character and paralyze the highest faculties of the individual as the abuse of money. The degrading effects of alcohol cannot be compared with the destructive results that follow the misuse of money. The drunkard soon dies as the victim of his

* Address in the session of the Foreign Society at the Los Angeles Convention.

own folly, but the man who misuses his money lives on, withering the lives of young and old, defying both civil and moral law, and corrupting human society. Money, a bribe, and great gain often outweigh conscience.

And when conscience dies, honor, truth, and right perish. As a master, money is a cruel tyrant; as a servant, money is a royal blessing and benediction.

We are told that money can dictate war or peace for nations; it binds together distant lands with invisible cords; it can lift the beggar into honor, and the pauper into the proudest vantage ground of luxury; it can shake the markets of the world with one whisper of its golden lips; it can affect whole peoples with the frenzy of avarice at the rattling of its burnished coin. Money, like a mighty sorceress, mesmerizes the world into obedience; and to possess it the patriot will sell his country, the man of genius his brains, the woman her chastity, and the merchant his conscience. Money harnesses the lightning to do its errands, and plucks the heart of the earth out to swell its gains. It is the life-blood of commerce and the defense of nations. For the lack of it the charities of noble hearts are unexpressed, and the inventor's skill is paralyzed upon the brink of victory.

UNSANCTIFIED WEALTH.

There are few spiritual millionaires in the world to-day because so many of our people are mad—

Grown mad in the race for gold,

They are drunk with the wine of gain,
The truths their father's proclaimed of old
Are spurned with a high disdain.

But while the conqueror's race they run,

These people should not forget
That the God who reigned over Babylon
Is the God who is reigning yet.

The laws of right are eternal laws,

The judgments of truth are true;
My greed, blind masters, I bid you pause
And gaze on the work you do.

You blind with shekels your fellow man,

Your hands with his blood are wet,
But the God who reigned over Babylon
Is the God who is reigning yet.

Our unsanctified wealth vulgarizes society; our materialism destroys the finer faculties of the soul, because so often we consider our religion as a dead investment which we are not willing to part with, but which we regard more as a Sunday liability than a week-day asset.

The first demand of the Christian religion is not piety, but integrity. By sacrificing honor and character, many a man accumulates a vast fortune which he leaves to his children. If he could wake from the sleep of death a few years later he would probably discover that his children had become material millionaires and spiritual paupers. I have sometimes thought that over the graves of many of those whom the world has called successful we might very appropriately write these words: "Here lies one whose life was a failure; he amassed wealth, he found pleasure, he was crowned with honor, but, dying, he went out into eternity a pauper before God."

THE DECEITFULNESS OF RICHES.

I have read of a man who gave to a prominent master of finance a copy of his first book, just published. Later, the man, in congratulating the author, remarked that he should feel particularly flattered that he had read the book at all. "Why so?" inquired the author. "Because," replied the millionaire, "it is the only book of any kind I have read in five years." Here was a man so absorbed in money getting that every higher faculty withered. Yet, it is said, that man was held up before a Young Men's Christian Association meeting as a fit type of modern manhood, simply because he had accumulated a vast fortune without apparently having robbed any one in the process. Much of the wealth of to-day has been procured and is being held at the expense of the higher faculties of the individual and the loftier standards of society. One can chase dollars so persistently that he will destroy his physical and intellectual life; and one can chase the almighty dollar so intently that he will wither his spiritual life and destroy the possibilities of the soul.

"What shall it profit a man if he shall gain the whole world and lose his own soul?" But some one may ask, Is it not possible for a man to gain the world and save his soul? Yes, it is possible, and there are a few people in every age who do this very thing. But the sad fact is they are in the tragic minority. Usually when a man begins to gain the world he ceases to pray, and when a man ceases to pray he commits spiritual suicide.

MONEY BLESSING THE EARTH.

Let us notice the power of money to bless mankind. We are told that a great religion means a great humanity; a great God means a great worship; a great faith means a great consecration; and we may add that a great conscience as to the right use of money means a great life, a great service.

That money which is accumulated without giving society an equivalent in service may be marked predatory wealth. Even when one has rendered a service equal to the money accumulated, society still demands that the wealth shall be used to feed the hungry, clothe the naked, evangelize the races, civilize mankind, and make brighter the way of human pilgrimage.

An Australian millionaire was once asked this question: "What do you intend to do with your wealth?" He replied: "That is the least of my troubles. I started out years ago to fight the desert. I have placed cattle where there were no cattle; I have placed fences where there were no fences; I have transformed dry and unproductive sands into fertile tracts more beautiful than the fabled gardens; I have placed highways where there was not even a beaten path; I have fought the desert and won." This man considered the battle waged against desert sands and the service rendered to humanity of far greater value than the accumulation of his millions. For him there was no power in money unless earned in serving humanity and expended in a continuance of such service. And it is true that such a man serves God. How can we serve God except by serving our fellow men?

He who serves his fellow men most, serves God best.

We must understand that there is a tremendous spiritual power back of money that is dedicated to a noble purpose. Unless our church members get as much pleasure out of paying their pledges as they do out of making them, there is something wrong with their religion.

Money is the cheapest thing we can give or receive unless it is accompanied by sympathy, love, and the spirit of service. But when money is given to God as an act of Christian worship, when it is dedicated to Him and He consecrates it, that money becomes an agency of power to comfort, to bless, and to evangelize and civilize the races of mankind.

PERSONAL ABUNDANCE AND A PITTANCE FOR GOD.

One of the saddest facts written on the pages of our Foreign Christian Missionary Society's history comes to us in the recent announcement that it is necessary to reduce the salaries of our missionaries because of an empty treasury. Perhaps this announcement will do great good. Already it has brought to many a disciple a consciousness of the fact that he has been recreant to his sacred Christian duty. It has caused many to compare their abundance with the miserly sum given as an offering to the Lord for the evangelization of the world. It is true that we are living in an age that is steeped with the commercial spirit. Commercialism has invaded every sphere of human activity. The professions, the arts, our social conditions, as well as our business enterprises, are tagged with the money label. Nevertheless, our great and wealthy brotherhood will not permit this retrenchment to continue. It is out of harmony with the ideals of our church, it is not in accord with the spirit of a progressive age. Out of our plenty there will come that money dedicated in prayer to God and consecrated by Him to the support of those who are our representatives in the task of world evangelization. Then our great brotherhood will realize the power of money to bless those who give and those who receive.

The first week in September should be self-denial week among the Disciples of Christ.

THE GRACE OF GIVING FIRST.

The Every-Member Canvass may be the means of great blessing to our churches and societies. But unless we exercise great care, it may mean in time the defeat of our most cherished purposes. The Every-Member Canvass will procure the money and enlist the careless and indifferent church member in this service. But this method will do incalculable harm unless in the process we enrich, vitalize, and spiritualize the lives of our men and women. We must teach our people that giving money is a religious service; that it is really an act of worship; that we should dedicate our money, as we do our lives, to God, and then wait in spiritual meditation until He consecrates both the money and the life.

To baptize an unbeliever is to place the top stone before we have laid the foundation for the structure of obedience; and to persuade a man to give his money to the Lord's work before we have taught him the grace and blessing of Christian giving is to place the least important thing first.

One of my elders once said: "Tomorrow morning we will take our annual offering for Foreign Missions; as I cannot be present at the service tomorrow, I will give you my offering to-day." I refused to accept the offering, saying: "Your giving is an act of Christian worship; it is as much an act of worship as singing, praying, or com-

ing about the Lord's table, and *you* must place *your* offering in the basket, otherwise *you* would be deprived of this spiritual privilege and blessing.

In the appeal to the church for an offering we should not make the great need of the field and the desire to raise a large offering too conspicuous. First, let us teach the people that giving is a Christian duty and privilege, and that through this service the soul grows and the spiritual nature is nourished and quickened; then we may emphasize the need of the field and the desirability or necessity of a large offering. When we teach our people that giving money to the Lord is a spiritual service, an act of worship, our brethren will give not spasmodically, but regularly and proportionately.

Out of this self-denial there will come not only the desired money, but also a spiritual blessing which will transform our lives and churches so there will never again be a recurrence of this strange appeal.

As a brotherhood, we need hours of spiritual meditation followed by introspection. We need to pray. We need to pray until our prayers have formed a beaten pathway over which our souls may travel into the atmosphere of God. We need to serve. We need to serve until we recognize the fact that the gift without the giver is bare. We need to follow in the footsteps of Him who walked the lanes of Palestine in the long ago, who, though poor, lived and served and gave and died that we might become rich.

Dr. John Sergis.

THRILLING EXPERIENCE OF A DISCIPLE IN PERSIA.

Dr. John Sergis, a graduate of Drake University, has been living in Oroomiah, Persia, for several years. He has been carrying on Christian work among the Moslems and others as he could find opportunity, and has supported himself and family by practicing his profession as a dentist. The escape of himself and family in the siege of Oroomiah is a miracle. In the part of the city in

which he lived the people were nearly all related to him. Thirty of his relatives were murdered by the Kurds and Turks. In Oroomiah, in the five months that the siege lasted, thousands died from fear and thousands more were butchered. A friend of Mrs. Sergis was urged to become a Moslem; because she refused, she was shot and stabbed many times. Her aged father

and mother were murdered and then burned.

Dr. Sergis has six children, the oldest being nine years of age. His brothers and sisters brought their children to his home for protection. There were fifteen children and ten grown people to be provided for. In the yard around his home twenty or thirty other relatives sought shelter and safety. An hour after midnight, forty Kurds and Turks surrounded the house. The inmates began to shriek. They expected to be robbed and killed. Dr. Sergis went out and spoke to the leader. He found that the leader was a man for whom he had done some dental work the day before. The leader not only spared his life, but

told the people that he had forgiven them all for the doctor's sake. Dr. Sergis made the acquaintance of all the Kurdish chiefs and did some work for them. In this way he earned \$175. He gave it all to save the people from starvation. He and his house have not been molested, and will not be. But they had been stripped of almost all their belongings previous to that time. They need and deserve help. Any friends of Dr. John Sergis or of humanity who may feel moved to give something to relieve the distress of these people may send their money to the Foreign Society. Whatever is received will be forwarded promptly.

Children's Day in Japan.

THOMAS A. YOUNG.

This is a picture taken of our Fukushima Sunday-school at its Children's Day service, June 13, 1915. There are shown about one hundred and sixty-five in the picture, but none of my class—which enrolls about eighty—were present. The guests of the occasion are seated in front—about twenty children

and the matron from the Buddhist Orphanage here in Fukushima. There were special exercises by the children—after which the guests were each presented with some cakes, as well as a large bouquet. The offering at this time was presented to the orphanage for the benefit of the children.



This school has received \$25 a year for several years from the children of the Primary Department of the Richmond (Indiana) Sunday-school, and is called the "Ellis" Sunday-school—named in honor of Mrs. W. A. Ellis, who at one time had charge of the Primary Department of the Richmond Bible school.

A special feature of this school is the class of high school girls taught by Mrs. Young—one of these has already entered our Bible school to prepare for

the work of a Bible-woman, and others are planning to enter the various departments in the near future.

In all, there are seven classes in this school—well graded, and from the beginning of next year we hope to teach the same lessons in all grades, as well as to have a weekly teachers' meeting. In all there are fully two hundred and fifty enrolled, while the average attendance is about one hundred and twenty-five.

Fukushima, Japan.

MY LEDGER.

THE SLIPSHOD GIVER.		THE SYSTEMATIC GIVER	
SPENT FOR MYSELF.	FOR MY LORD.		
Big Sunday dinner..... \$5 00	My missionary offering for the year.... \$0 50	Sold corn for ... \$400	One-tenth set aside for the Lord's work . \$16 50
Entertaining my club 2 50		Cost of raising it 300	
Candy, sodas, cigars, etc... 10 00		Net gain..... \$100	
\$17 50		Butter and eggs. 15	
		My salary this month..... 50	
		\$165	

WHICH OF THESE LOOKS LIKE A PAGE FROM YOUR LEDGER?

Be honest enough with yourself and with your God to put down in black and white your expenditures, and see what share God gets from you.—*The Christian Missionary.*



"These little pigs went to market." Chinese farmers carrying live hogs to market on wheelbarrows.

Biographical Sketches of Our Missionaries.

MR. AND MRS. ALEXANDER PAUL.

[Editor's Note.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]



Alexander Paul was born in Bessbrook, Ireland, September 7, 1874, and was educated in the public schools and in a boarding school in that country. After coming to the United States he attended the Moody Bible Institute in Chicago and engaged in evangelistic work. In December, 1895, he left America for China under the auspices of the China Inland Mission. For two years he worked in Chekiang Province, then was sent to Luchowfu to teach the nephew of Li Hung-chang. It was while he was in Luchowfu that he came in contact with the missionaries of the Foreign Society and found that he was in substantial agreement with them in all fundamental matters.

Mrs. Paul was born in New Ulm, Minnesota, August 27, 1874, and received her education in the public schools of Tracy and in Hamline College, a Methodist Episcopal School, located in St. Paul. In the autumn of 1896 she went to China under the China Inland Mission. On the 19th of May, 1899, she and Alexander Paul were married. To them two children have been born—John Harland, aged 15, and Katherine, aged 13.

At the time of the Boxer outbreak in 1903, Mr. and Mrs. Paul came home on furlough and spent two years in Hiram College. Having severed their connection with the China Inland Mission, they returned to China as missionaries of the Foreign Society. They went direct to Luchowfu, where they labored for three years. Then they were sent to Wuhu, which has been their field of labor ever since.

In Wuhu, Mr. Paul has had charge of the church. Under his oversight the church has grown in numbers and in knowledge of Jesus Christ. While serving the church he has en-

gaged in dyke work and in famine relief. He has superintended the building of eight miles of the dyke that protects the Wu-weichow district, saving hundreds of thousands of acres of good rice land from being destroyed by floods, and many lives as well. The building of this dyke has created a friendly feeling towards the work of the missionaries. A public reception was held for him and he was officially thanked for his good work by the leading officials and leading guilds. A tablet has been erected in his honor. The tablet recites what he did and the gratitude of the people. The building of this dyke has put before the people in a way they cannot fail to recognize the practical side of the teaching and ideals of Jesus Christ. Because of his friendship for Mr. Paul, a wealthy Chinese in Wu-weichow rented a part of his spacious home to the mission for a nominal sum. In this building the mission has a large reading-room and library, a school for boys and one for girls, living-rooms for the teachers, a chapel for women, and a room for foreign guests. In addition to his other work, Mr. Paul is the principal of the Wuhu Union High School. Three missions co-operate in maintaining this institution, in which there are 110 boarding pupils and a number of day pupils.

For four years Mr. Paul has been the secretary of the China National Bible Study Committee.

Mrs. Paul had a wide experience as a missionary while serving under the China Inland Mission. She has worked among the women, visiting them in their homes and receiving them in her home, and endeavoring in all ways to make Christ known and loved and obeyed. She has assisted in the music in the church and in the schools.

Mr. and Mrs. Paul are efficient and joyous workers. They have one passion, that is, to see China won to Christ. To this end they have consecrated every gift of body, mind, and heart.

The blessing of God has rested upon these workers from the beginning of their work. As they look back and see the changes that have taken place in China, and what they have been enabled to accomplish by the blessing of God, they feel as the great apostle felt, that to them was this grace given, that they should preach among the Chinese the unsearchable riches of Christ.

Facts About China.

*Taken for the most part from the China Year Book for 1914.

More than 2,000 years ago Mencius said, "The people are the most important element in a nation."

Experts now think that China has the largest resources in coal, iron, copper, and antimony of any nation on earth.

Leading Chinese affirm that while they are Confucianists, they regard Christianity as the chief hope for China.

Every great upheaval in China has, under the overruling providence of God, been followed by the wider opening of doors for the preaching of the gospel.

Baron Richtofen in 1870 wrote, "The world, at the present rate of consumption of coal, could be supplied for thousands of years from Shansi alone."

China is the vastest and the most homogeneous aggregation of human units in human history, and China is as necessary to the world as the world is necessary to China.

The same native boards in Changsha, China, which a few years ago held edicts proclaiming death to the "foreign devils," recently displayed posters advertising Mr. Eddy's meetings.

The Chinese postal system during 1913 added 821 new postoffices, and handled 594 million articles, 8½ million of which were parcels. The increase over 1912 was 150 million pieces.

Upon the whole the effect of the Revolution of 1911-12 upon Christianity was helpful. It is believed that the present political uncertainty in China will in the end "fall out rather for the progress of the gospel."

In the time of the Rebellion, Dr. Macklin talked with Chang Hsun and protested against his treachery and inhumanity. He told the general that his reputation would be a stench in the nostrils of the whole world.

The man in the street believes in man's power to propitiate, to cajole, to buy, even to outwit and deceive the Spirit, or spirits; but of a holy, wise, and loving Father in heaven, neither he nor the scholar knows anything, until he hears the gospel.

A Peking shop displays this sign every Sunday, "To-day is Worship Day." This silent message proclaims a new message to passers-by, who have always worked seven days in the week. Sunday is now observed as a day of rest in Chinese government offices and colleges.

A new and powerful steamer will run between Ichang and Chungking. The trip that used to require four to six weeks, and never without considerable danger, will be made in four days, and passengers will have all the comforts of travel in a first-class steamer.

The Chinese language possesses no general word for sin in its scriptural sense. The word in common use belongs to a purely ethical vocabulary and does not represent adequately either open sin against God or secret heart-sin either against God or man.

It is quite incomprehensible to the Chinese outside the church, that hundreds and thousands of men, women and children should be willing to suffer the most cruel tortures and even death itself rather than deny their faith in "a Crucified Man" and the things He taught.

While China may be hindered in her course, and may occasionally even appear to be retracing her steps, she can never again actually stop in her progress, but must advance along an unending spiral which leads upward in an ever-increasing measure to Liberty and Light.

Progress is assuredly not to be along a Lover's Lane through a garden of roses but is to be rather a fierce, a bitter, and a bloody struggle in dark valleys and on the upward slopes of lofty mountains. But the Seed of Progress is deathless, and in time must produce fruit after its kind.

From some fifteen of the most important theological schools in China, it appears that during the present year, about four hundred and fifty men have been engaged in preparation for the ministry. These figures are significant, because it is upon the Chinese preachers that the ultimate success of the country's evangelization depends.

Since 1902 the Y. M. C. A. Movement has been bending its energies to the occupation and manning of the provincial and commercial capitals, and during this period its secretarial force has increased from two Chinese and six foreigners in 1902, to 65 Chinese and 88 foreigners in 1914.

Two years ago Bible study in Tientsin was practically unknown in government institutions. Three months after the Eddy meetings, out of 545 who had signed cards, 430, or eighty per cent were studying in 54 Bible classes in the government schools, in the Young Men's Christian Associations, and in the churches.

Missionaries have been surprised repeatedly in the last two years over the frankness with which leading Chinese educators, business men and officials, including Yuan Shi-Kai, have expressed the conviction that China needs a stronger system of ethics in the present crisis, and that this stronger system can spring only from Christianity.

Up to a year ago the Christian forces in China could not be said to have gained more than an entrance into the government schools and colleges of any city. To-day there are several cities where not only has an entrance been secured, but Christian work and influence are implanted and actively cooperating in these citadels which were aptly named ten years ago the Gibraltar of China.

AMONG OUR MISSIONARIES.

Briefs from the Workers.

Dr. C. L. Pickett reports the number of baptisms for the month of June for Laoag and out-stations as thirty; number of Sunday-school classes, eighty, and the average Sunday-school attendance, 2,049.

The Seventh-day Adventists of this country are tithers. They number 104,526. Last year the members of that body gave an average for all religious purposes of \$28.93. Of this over nine dollars goes each year for Foreign Missions. This great liberality ought to provoke our people to larger gifts.

Ray E. Rice: "We have put in all our time in the month at language study. We shall remain at Landour until after the middle of September. We feel that we are making fairly good progress with the language. We are just now beginning a conversation class with Mrs. Alexander. We are glad that we are here in the work."

P. A. Davey, of Tokyo, Japan, writes: "The June flower service at the Koishikawa church was well attended. The Bible School boys and girls took the flowers to a benevolent asylum, of which Mr. Kobayashi, one of the elders, is an officer. We had splendid meetings morning and night on June 13 at Koishikawa. There was one baptism."

Herbert Smith, of Lotumbe, Africa, writes: "We have had a splendid day. Twenty-five were baptized this morning. Junior Endeavor averaged eighty-five for the month. Men and women's school at 6 A. M. each morning has shown good interest and averaged nearly one hundred. Dr. Frymire and Mr. Hobgood are away on a six-weeks' itineration."

One of the Philippine missionaries writes: "Among the Filipino scouts are to be found some faithful Christians of the apostolic type. Some of them conducted the funeral services of the wife of a sergeant during May in far Mindanao. They report that the officers of the company and officials of the town honored the burial service by their presence."

Dr. Jennie V. Fleming, Harda, India, referring to the ten per cent reduction in the

appropriations for India, says: "It is not our personal reduction that troubles us, but if the work is to be reduced and we have to let opportunities of advancement pass, then that is what hurts us. It seems to me I never knew the work in Harda to be so promising."

E. R. Moon: "June was a very busy month, being the time of the quarterly gathering of the evangelists. There were fifty-one baptisms. Recently I have translated the Book of Malachi and gave a copy to each evangelist. At the time of the Conference I gave a course of instruction in that book. In some of the new fields the prospects seem very bright."

H. A. Eicher: "On account of having to close the schools because of plague, we have lost more than \$125 in fees for April. The schools have opened full again, and this month I have realized in fees about four hundred dollars for the quarter. In July we had three baptisms. I conducted the service and Mr. Moody did the baptizing. These were his first baptisms in India."

Miss Edna V. Eck, of Bolenge, writes: "The printing is my special charge. We have five men at work with our small press. We printed 16,600 pages last month, mostly in slips and pamphlets, such as marriage certificates, workmen's contracts, deposit slips, etc. The Book of Malachi was printed and bound as Mr. Moon had translated it for the evangelists. Also our quarterly Lunkundo paper was printed last month."

Mrs. E. R. Moon, of Bolenge, writes: "The school work for June has been very encouraging. The first two weeks the average attendance was eighty, and for the last two weeks one hundred and twenty. My special class for married women averaged ten daily. Miss Eck and I both have charge of the women's work and meetings. The average Sunday attendance is seventy-five. Twenty-five refugee women and about ten orphans are being cared for by the mission."

Dr. Mary McGavran, of Damoh, India, writes: "I found that the work at the dispensary had kept up better than usual during my absence at the hills, the plague gone,

and people about their usual work. Since I came down, the daily attendance has been seventy. This is good for this time of year. People are fairly well now. For three weeks the heat was great, but the rains have come again and things are better. My Sunday-school class is keeping up well, too. It is a class for the Christian women. They find it hard to get out, in the rains, with their little children."

W. H. Scott: "One month of our stay in the hills has gone by, and that very quickly. It has been such a relief to be here after the heat down below. It was pretty hard on some of the folks down in the plains during the first part of July, for after the first rains there was a break in them. So much was it so that some began to worry, fearing the lack of rain might cause a famine. All fear is allayed now, as in the last week or so the rains have been very heavy and quite general. Nowadays my time is largely taken up with the work on the language. I am looking forward to Harda now. I want to go there about the middle of September."

Mr. and Mrs. T. A. Young, Fukushima, Japan: "Owing to the continued drought, more than one thousand farmers in the Shinobu District, Fukushima Prefecture, went to the top of Adzuma Mountain in that district to pray for rain. When they reached the Katachi marsh, which is half way up the mountain, they threw into the marsh pieces of wood and stones, and raised a cry. There is a tradition handed down that such actions will cause rain to fall because the anger of the god of the marsh has been aroused. The farmers descended from the mountain after they 'stormed' the sacred marsh and offered prayers, and returned to the villages. There is still no sign of rain."

Wm. Remfry Hunt, Chuchow, China, writes: "It is splendid in you secretaries to have taken the lead in the reduction of your salaries. These are times when the Lord's children all over this war-troubled earth are called upon to share in the agonies of our sister states in the torn and bleeding European countries. All our families in the English towns are in the war. My brothers are in khaki and are in the great fight for the cause of freedom. The nations thought they had a great peace insurance policy in the high rates they paid for preparedness, but the policy has busted, and the result is the most colossal crime in the history of the world. All the rates of living have gone up here. We shall economize to the hilt."

W. L. Burner: "The first of September finds Mrs. Burner and myself at Fortress Monroe, enjoying our vacation. The Cuban work is in the hands of the Cubans, and I have confidence that they will stand loyally by it. Not one refused to accept the post assigned him in the distribution of the work. Before leaving, I visited the various out-stations and was encouraged by the increase in loyalty and interest. It seems that there is a general religious awakening in Cuba. Our Sunday-schools had a good month and showed growth. In Matanzas three made the good confession and two others were buried with their Lord in baptism. All but one of these were young men."

Miss Jessie J. Asbury, of Japan, writes: "This is our rainy season. When it was too damp and rainy to do my calling in the homes, I invited different ones to my home. I entertained four times during the month for dinner or tea. I suffered for two weeks with a bad sore throat, but taught the Sunday-school children their Children's Day songs by whistling. The foreign community of Sendai met at my home for their quarterly conference. Interesting papers were given on the subject of 'Ancestral Worship.' I made one trip to an out-station and visited Mr. and Mrs. Young in Fukushima once. We had two baptisms. One, who comes from another church, has been worshipping with us for some time. The other is the father of our Bible woman in Fukushima. He offered a beautiful prayer after he came up out of the water."

C. F. McCall, of Akita, Japan, Mr. Ishii, a Bible student, and P. A. Davey, of Tokyo, preached the gospel in fifteen cities, towns, and villages in northern Japan. Meetings were held separately for adults and children. The attendance was about two thousand. Bibles, New Testaments, and hymn books and tracts were sold to many; not given away. The children were taught "*a new song*," that God is One, Creator and Love, and "Early let us believe Him."

Mr. Davey writes: "Mr. McCall is a sincere and very much alive evangelistic wire. In Akita City it was our privilege to attend the closing exercises of Miss Gretchen Garst's splendid kindergarten. Over fifty children took part. If you brethren in America could see what is going on in the foreign fields, you would treble your missionary force and your offerings."

Dr. Mary McGavran, of Damoh, India, writes: "We appreciate the fact that our 'war tax' is only ten per cent. Our living

is much higher, but I feel it more in my hospital supply account. Many drugs have gone up clear out of sight. I am much pleased with the amount we are receiving in small fees for hospital visits—all sorts of people are quite willing to give Rs. 1 or 2, who could not possibly pay a fee. Last Monday we took in 6 Rs. in that way. This fee is for the registration ticket only—all other visits are free. The daily attendances run about sixty since my return from the hills. I am glad to be home again. This year at the hills meant a great deal to me. We are struggling over the question of retrenchment in the work. It seems almost impossible to cut any closer than we have been doing of late, but no doubt we shall manage some way, and do as little harm as we can."

Dr. Jennie V. Fleming: "Most of June and July was spent in the villages. Twelve days of June were spent in the out-stations and their surrounding villages. Twenty-three different villages were visited. In July twelve days were spent in the village work, and sixteen villages were visited. The remainder of the time was spent in Harda, averaging a little more than eight visits a day. The work in Timarni is very hopeful. A few years ago we could do all the work in one day, but now it cannot be done in less than three days. The people are begging that the dispensary be opened again. I have had the regular class on Saturday for the Christian women, and had charge of the Kherapura Sunday-school for sweeper children, and taught the women's class in the Christian Sunday-school. The Girls' School is closing well, after having been closed so long on account of the plague."

Dr. C. L. Pickett, of Laoag, Philippine Islands: "One of the strongest evidences of the fact that the Filipino needs a more uplifting type of Christianity is the low estimate he places on the value of human life. A

father and mother came to the hospital not long ago, bringing their fifteen-year-old son, who had fallen from a tree and broken his arm. The injury had occurred four days previous to their coming. The broken radius had pushed through the flesh and into the ground. I advised amputation at once; but the parents said, 'No.' If it required that to cure their son, they would rather he would die, so they could bury him all at one time. I did my best to clean the wound and save the situation, but it gradually grew worse and at the end of a week I told them they might as well go home, if they did not care to take the doctor's advice. Three days later the boy died. The priest got twelve dollars, the neighbors a big feast, and all parts of the body were buried at the same time."

W. Remfry Hunt was at once launched into service in China. The invitation came from the Union Church in Shanghai to preach the first Sunday they arrived. At Nanking, in the home of Dr. and Mrs. Macklin, the mission met Mr. and Mrs. Hunt and arranged for Mr. Hunt to relate his experiences as chaplain in the camps in the war zone in England. F. E. Meigs, of the Bible College in Nanking, arranged for Mr. Hunt to give his lecture to the students of the Chinese Language School on "Diggings from Temples, Pagodas, and Forums in China." Next morning the College of the Bible listened to an address from Mr. Hunt on "The Immediate Claims of the Ministry." Mr. and Mrs. Hunt then went on to their own mission station in Chuchow. Mr. and Mrs. Hunt will go early to Kuling and spend part of the summer there in preparation for the vigorous work of the fall evangelistic campaigns. In Kuling they will meet their little son Clifford, who stayed at school in China while they were at home on furlough. Clifford expects later to join his brother Will at Hiram College.

Letters from the Field.

PHILIPPINE ISLANDS.

A MIRACULOUS IMAGE.

In the town Piat, province of Cagayan, is an image of Mary which is reported to miraculously change its facial appearance over night. There is one expressive of repose, another of sadness, and a third of joy. People from all parts of the Cagayan valley go to visit the image and pay their devotions to it, and it is a source of great gain to the priests.

One of the readers of our Ilocano weekly has sent us an account of a visit that he paid to the image and what he saw. His strong faith in the miraculousness of Nuestra Señora de Piat received its death blow. Here is his story: His father sent him to worship at the shrine and leave a candle. On arriving he found the door of the church where the image is kept locked, so went to the rear door. There he saw some men working. He gave his candle to one, who took it to place it before the shrine, and then began to look

around. He saw the men were repairing the framework of an image, and noticed some clothes of an image scattered around. But he saw also up on a shelf three separate and distinct images of a woman's head. He had seen them all before, but had supposed that there was only one image which had the power of altering its appearance from grave to gay and from grave to sorrowful. In a moment he saw how he and thousands of others had been imposed upon for years by the money-loving priests, and he left the church determined to worship there no more and to try to open the eyes of the blind devotees of falseness and victims of priestly cupidity.

THEIR EARS HAVE THEY STOPPED.

In one of our Ilocano towns lives a very virtuous woman. She was once the mistress of a Roman Catholic priest and bore him children. The holy father has found some one else to take charge of his keys, but the religion of his former housekeeper still remains. Some time since a company of believers held an out-door meeting in her town, but she did not wish to have her holy soul corrupted by heretical doctrine, so she made little balls of beeswax and with them stopped her own ears and those of her children. Such procedure was better than if she had set her dog on her disturbers or had stoned them.

W. H. HANNA.

Vigan.

MANILA NOTES.

The Bible Training School opened for the term on May 15. This is earlier than we have been accustomed to begin the school year, but a change was made in order to conform our schedule to that of the Union Seminary. It has been recommended that we affiliate more closely with the seminary, and this is the first step in that direction.

Second-year boys are required to preach once a week. The schedule for them was prepared as soon as classes were fully organized and in operation. At the inauguration of the new schedule the principal of the school and the entire class accompanied the young man assigned to preach. The meeting place was in the open air. A rough table and a few benches were set in order. A lamp was placed on the table and another upon an iron garbage box placed between the benches about fifteen feet away. There was some wind, so the services of two men were required to keep the lamps lighted; a man standing by each lamp and relighting it as soon as it was blown out.

The audience was small but the sermon

was good. It might have been heard with profit from any pulpit in the United States. The text was Acts 5. 19, "We must obey God rather than man." The divisions of the sermon were: 1. The results of following men in matters of religion. 2. The results of obeying God. 3. The way to obey God. The preacher showed that by following men in religion the result is idolatry, division, and worldliness; by obeying God, the result is peace, unity, and salvation; the way to obey God is to follow the plain teachings of the New Testament.

Sermon-making is taught in the school, but this sermon was not prepared in class. It was very largely, if not entirely, the work of the student, and affords an example of the kind of young men we are trying to fit for the ministry.

During the past month it has been found necessary to issue a little newspaper especially for circulation among our Tagalog brethren. This paper is very small and is devoted entirely to reports and items of special interest to the churches. The Daan ng Kapayapaan had formerly done this work, but since its subscription list has so greatly increased, the pressure upon its columns is such that some other means must be provided.

K.

INDIA.

TOURING AROUND HARDA.

DR. JENNIE V. FLEMING.

Since Miss Thompson went home on furlough, the first of February, I have had charge of the zenana work and have enjoyed it very much. The people of Harda are all scattered out into the near-by fields and villages, so that the zenana work is interfered with; but the Bible women and I have gone out into the fields and found as many of our regular women as we could, and have also made



many new acquaintances. Many of the women who would not call us into their homes in Harda are glad to see us out in the fields. It is very hard for the people to have to be out in tents and huts these hot days. Taking advantage of the condition of the work in Harda, I took the Bible women and Mrs. Shah and some of the teachers and spent the most of April in the three out-stations and the surrounding villages. We

had a splendid work and were received well in all but one or two villages. We had good crowds and the people listened with interest. In one village I had my first experience of being ordered out. The women had asked us in and were listening with interest, when the man of the house came up and ordered us out. I was a curiosity in most of the villages, and some one was sure to ask some of the women if I were a man or woman. Two old women out in a village some distance were very much frightened at first, but finally decided I was a goddess and wanted to fall at my feet and worship, saying they did not often have the privilege of having a vision of a goddess. They got over their fear as we talked to them and asked that we come back again. Altogether we visited about forty-five different villages and talked to more than six thousand people. The most interesting experience of the whole trip was a visit to a temple. In one village I was called to see the temple priest, who was very ill. He was too ill to be brought out to see me, so I was asked to go into the temple. We do not often have such an opportunity. I had to take off my shoes before I could enter. I found the old priest very ill indeed, and told them I thought he could not get well, but that we would do all we could for him. I did not know that they would let me talk of Christ there in the temple, but was certainly going to try. So I began to talk to the sick priest of the life beyond, and as they listened well, I was soon preaching Christ, and Him crucified as the Savior of men. They listened so well, and after I had talked quite a while asked that we sing a song. So we did, and then Sarubai talked quite a while. We went away glad to have had the opportunity to tell of the Savior there in that heathen temple, right in front of the temple gods, and to the temple priest. It seemed to us a promise of days to come when idol worship would be done away and India's people would name the name of Christ.

A GREAT OPENING IN MUNGELI.

C. E. BENLEHR.

Mungeli is the most hopeful station for immediate conversions that we have had. The morals of the Satnamis are very low, but they are anxious for something better. They become Christians because they want to live better lives; want better chances for their children. Children sent from these new Christian families to Damoh, Bilaspur, Mahoba and Kulpahar return in a few years fully as good as any coming from these institutions.

Villages are asking for schools and Christian teachers. We can easily get new Christians if there is some one to keep up the work. We can develop them if we have the force and means. During the twenty years I have been in India I have never seen such an opportunity as we have here now for the immediate increase of the Christian community and the development of the work. I have always believed that the time would come when we could have such village work. There was a time in Harda when there was no one to look after the work and the undeveloped Christians soon went back into caste. If we could have followed up with a strong village work the Damoh famine, we might have Christians all about there now such as we have here.

We have now in Mungeli a great village work and a good Christian staff of Indian evangelists and teachers equal to the present work. If the people who are ready to become Christians are baptized we will have to increase our teaching staff. I am doing my best to develop the teachers. Last year I took three of the Damoh class, and this year four more. Some of these took the places of unworthy teachers, and some the places of those being sent to High School, Bible College, and Normal Training School. When these boys first come they are inexperienced, but after a few months develop into good teachers. We have now a much better grade of teachers than we had two years ago.

Two of the boys who came last year as teachers were sent to Damoh from Mungeli when they were small. They are developing into fine workers. One, Banshi Lal, is half-brother to Hira Lal. He has just been married to a splendid girl from the Bilaspur orphanage. This girl is a great help in the church work. She teaches the uneducated women in the Sunday-school and is always willing to do whatever she is asked.

If we can go on developing the workers we have, and care for the new Christians, there is no doubt but we will soon have great results in India.

BHAIYA LAL.

G. W. BROWN.

A few years ago C. E. Benlehr, then in charge of the orphanage in Damoh, was waiting at a railway junction for a train to take him home. Walking up and down the platform, he saw a boy who did not seem to have anyone to take care of him. He entered into conversation with the boy and found out that the boy was an orphan. He asked the boy if he would like to go to Da-

moh. The boy agreed. He took to the life in the orphanage, made fairly good progress in school, got into the usual mischief which boys do, and in due time accepted Christ. Like many others, when he got a little older, he became restless. The orphanage was no longer the place for him. So he came to Jubbulpore to work in the mission press. He was not a rapid worker, but a steady one. In three years he probably did not lose a day from his work. He could always be depended on. Then he began to take an interest in Sunday schools. In Jubbulpore we have a number of small Sunday schools in the town. Our young men and young women go out and gather together a group of children and give them simple instruction concerning the message of the gospel. Bhaiya Lal fell in love with this work. He took charge of one of these little schools. He held on to it for years. Then one day he confided to me the fact that he thought he ought to be married. Would I help him to find a good wife? After some correspondence we found an evangelist in one of our stations who had a daughter whom he wanted to see married. But he wanted to see his prospective son-in-law before he would give his daughter away. And Bhaiya Lal did not want to marry a girl whom he had not seen. So he made a visit to the home of the evangelist. All parties to the affair were mutually satisfied with each other. The engagement was effected. Bhaiya Lal went to a local silversmith and had a silver engagement ring made for the bride to be. He returned pleased with his trip—why shouldn't he be? The girl was a fine girl, but not pretty. Later I found out this part was not true. She is a pretty girl. But too much beauty is apt to be a temptation. The wedding took place about Christmas. A little later Bhaiya Lal asked that he might be permitted to attend the Bible College. He decided that he wanted to make the preaching of the gospel his life work. His conduct and his interest in Christian work had been such that I gladly recommended him. He was accepted by the committee and is now preparing himself to be a preacher. I am sure he will be a good one. He has the real evangelistic spirit. His wife is now studying in the government Normal School and may some day be a teacher in some girls' school. They are going to make a fine couple and I am sure will do much in the kingdom of the Lord.

CHINA.

A PATHETIC WEDDING IN CHINA.

This last week our table boy was married. For the past few weeks he has been getting

permission to leave a day or so to go and make a bargain for the girl, and we did not know just how he was succeeding until last Thursday evening he came into the room with shining eyes and shyly asked Mrs. Macklin if he could get another boy come in his place for a few days, as he was going to get married, and he also wanted to bring her to live in the servants' house. He was granted the request, and we supposed the girl would come in the afternoon of the next day, but we were surprised to find her already out in the house before breakfast the next morning. On inquiry we found he had gone early in the morning and brought her here, to avoid the terrible rain of teasing a bride and groom get in this country. We were so curious to see her that we had to go out before we ate breakfast; and such a pretty, sweet little bride that we found! She had not come in her wedding clothes, as she did not want people to know she was married, but despite the plain clothes she was pretty. Such a tiny little mite—does not look more than thirteen, but is eighteen. Her face is as round, and a delicate complexion and pretty dimples. Poor little thing! She was so scared and nervous. That same day he brought her he went to a wedding feast, and she had to stay at home all alone, and I don't think she had anything to eat except what we took her. The custom at weddings here certainly is different. The boy was as happy and as "blushy" as any boy at home would be on getting married. Just at present he is feeling pretty blue because he still has five dollars to pay for his bride out of the eighty-six dollars, Mexican, he had to pay for her, and he doesn't know where to find it. Poor fellow! He has had a time all through, as he has no parents and has tried to get married twice before, and both girls died. The bride said her mother was coming in a few days and bring her clothes. The custom here is for the bride to go through all her home and bow in each room, and then go out to the gate; and the bridegroom is supposed to be at the gatehouse to meet her and take her to his home; but this is not always the case. This is all the ceremony that is done. A big wedding feast is given, but the bride cannot eat a mouthful. When she goes to his home she must stay inside for three days, until her mother comes and takes her home for a visit, and then she can do as she likes. All the wedding arrangements are made through a middleman who talks to the girl's parents and the boy's parents, and they come to an agreement about the price and the gifts. The amount of wedding gifts and the price set on the bride depends upon the beauty or position of

the bride. It is customary to say the bride sets the price, but in reality it is her parents. The customs vary and few are just alike.

HOW A NEW MISSIONARY WORKS.

MRS. MINA VAN CLEAVE BUCK.

I am spending from two to four hours a day with my Chinese teacher, besides training two cooks—one for myself and one for Miss Vautrin. This is no small task, for when they came to me they could not even peel potatoes or beat an egg, and they had to be taught everything. Then I am keeping fancy work ready for three women to do—two of them have to have help to keep their children in school, and a son of one of them being very promising, I felt that was as good a way as I know to help the work along—we do not like to give them outright and pauperize them.

I am also teaching singing, crocheting, tatting, and all sorts of fancy work in the Girls' School, receiving a good many callers, making some calls, and helping Mr. Buck to entertain his Chinese friends. Our home is open to the Chinese at all times, and they seem free to make our home theirs. We were so pleased when Mr. Buck's English Bible class the other evening brought a feast to our home and served it. They invited me to eat with them, an almost unheard-of thing in China for men and women to eat together. We ate out in the yard, and the wall was lined with curious spectators—of course, I did not say how long the line was. I have made friends with a number of little children on the street between here and Miss Vautrin's, and when I go onto the street now it is quite amusing to hear the volley of calls to me.

Luchofwu, China.

THE NEW MISSIONARIES IN CHINA.

Let me tell you something about the new workers who have come to us in this last year.

They all have spent the winter and spring in Nanking, where we have a language school at the University of Nanking. We are very proud of our new recruits. Our Society certainly picked fine ones this time.

Miss Margaret Darst, of Oklahoma, is to be with us in Chuchow, to have in charge our girls' school and the women's work. She is a strong, vigorous girl, just suited for our Chuchow field. She will have to learn to ride horse and donkey as well as salute cultivated Chinese women in Chuchow homes. We have such a large circle of out-stations that she will not lack for exercise when she can get away from the school and city. For-

tunately our railroad gives easy access to five or six points.

Mr. Gish, a graduate of Eureka and with a year in Yale, is a fine worker. He is a strong man physically, although short in stature. He is a fine baseball player and a great leader socially. He will be associated with Misses Kelly and Snyder and Mr. Sarvis in our evangelistic work in the heart of Nanking City, among the shopkeepers.

Mr. Hamilton is to teach in the University, but he wants to spend some time this winter in Chuchow getting acquainted with the people in their homes and lives, as he cannot in the university, and so has asked to be allowed to spend some time with us. He is a fine musician, a pianist, one of the best of many in this section of China. We have no piano at our Chuchow home, but our railroad engineer has, and he will likely give us the benefit of it.

Dr. and Mrs. Hagman are going to Nantunghow to build up hospital work there. They are great people in heart, just the kind for medical service. He is a fine operator. I had him do an operation in Chuchow when he was visiting us, and it was a delight to watch his technique. The case healed without a break.

Such a set of new missionaries makes our hearts glad. They will do wonders in quickening us old missionaries into new life. But I must stop, for the meeting of the morning is beginning.

Sincerely yours in His service,

ONE OF THE "OLD MISSIONARIES."

A DAY'S MISSIONARY DUTIES IN CHINA.

[An interesting letter from Mrs. E. C. Bowman, of Wuhu, China, to her Living-link Sunday-school, Independence Boulevard, Kansas City.]

Mr. S. J. Corey has written to me about the fine Sunday-school which supports me. At the very hour this letter was delivered, I was looking through the MISSIONARY INTELLIGENCER to find whether I am a Living-link or a "missing one." Wasn't that a strange coincidence?

Now that I know who my constituents are, I shall write to you every little while and tell you about our work—yours and mine.

Wuhu is on the Yangtse River and is a great rice-exporting place. Most of the city is outside the city wall, as it has outgrown the plans of the "city fathers" who built it some fifteen hundred or two thousand years ago. The streets are very narrow, from four to twelve feet usually, but I went through one the other day that was less than

three feet wide. The main street in Wuhu is about eight feet wide and is so crowded with people that it always looks as if a fair were going on. There isn't a carriage in the city. We go in "rickshas," in Sedan chairs, or walk. The latter preferably, as many of the streets are paved with rough stones that have been worn in ruts by centuries of travel. The Wuhu "ricksha" men are noted for their recklessness, and a mad dash through these rough streets behind one of these brigands is anything but a pleasure.

I suppose my Sunday-school wonders what I do every day away over here on the other side of the world. To-day, for instance, after breakfast, I studied 2 Cor. 2 in Chinese, as I am giving Bible studies in this book to the Christian women. Then I finished sending out the salaries to all our missionaries in China and Thibet, as I am the treasurer. I had the letters ready for the post at noon, then I had lunch (tiffin, we say out here) and went to my Bible class in the old city. Then back home in time for supper, and now I am writing to you. Just now a man came to ask us to help him build a straw hut for himself and his motherless children, as his hut burned down to-day. It was about five by eight feet, and about five feet high. They had to crawl into it, but it was "home" to them, and now they have no shelter, but he was quite cheerful about it and said, "O, that doesn't matter; it isn't raining to-night." Mr. Bowman has just given him enough money to build his house again, and he is so happy. How much do you suppose he gave the poor fellow? *One dollar Mexican*. Think of building a home for a man and three children for thirty-five cents!

A few days ago when I went to my Bible class some women came running and told us that a little child had been burned to death, but it still "had a little breath." I went with them to the home and saw the most touching sight that I ever saw. The little two-year-old baby was burned to a crisp almost, and the young mother was in such awful despair! When she saw me coming she threw herself on the ground at my feet and begged me to save her little one. I lifted her up and told her we must take it to the hospital at once, but that I could not promise anything. I hurried back to the school to write a note to the doctor, but by the time I got back the little one had died. When the mother realized that the baby was dead she fainted. When she came to, she was insane and almost killed the little slave girl because she hadn't taken better care of the child. Then the mother carried the little charred corpse around in her arms for days, calling it en-

dearing names and kissing it; she couldn't believe that it was dead. The neighbors were helpless, as there is no board of health here, no one to take charge in the name of the law. After almost a week the mother fell asleep from exhaustion, and the little body was slipped out of her arms and buried. And this tragedy was caused by sin!

The young mother had been gambling for three days and nights without sleeping, and had left the little one to the care of a slave girl who was out washing clothes when the child tumbled into the fire. The mother was called, but she was too nearly dead for sleep. She told the child who called her, to go away and let her sleep. When they finally roused her it was too late!

Gambling is one of the greatest curses of China. Practically all the Chinese gamble. They have no innocent games, no amusement of any sort, and life is dreadfully monotonous. Christianity is bringing in some healthful out-of-door games, and magic lantern pictures are a powerful attraction. And that reminds me that I should love to have some pictures of your church, Sunday-school, your pastor, Sunday-school teachers, and also I should like to have some postcard pictures of your city—just any that will make me feel acquainted with you—and then I want to show them to the Chinese and tell them of your love for them. One of the most overwhelming proofs we have of the love of God is the FACT that God influences the hearts of His children to love a different race of people whom they have never seen.

Finally, and above everything else, I covet the prayers of the Sunday-school. O, if I only knew there were *even a few* who would meet together regularly and pray for our work here, yours and mine—what an inspiration it would be to me! What Bible verse shall we have as our motto?

JAPAN.

HIRING THE GODS TO KILL. STRANGE SUPERSTITIONS IN JAPAN.

W. H. ERSKINE.

The Japanese are stirred up just now over the murder which took place in Maezurux when a certain army officer was shot. Who is responsible? is the question calling for the shrewdest of the detectives in the Japanese police force.

One paper suggests that it might be the result of "ushi no toki maeri,"—the temple-visiting at the time of the Ox.

This aroused my curiosity, and I looked the matter up and found the following description.

The Japanese encyclopædia gives the following under this head. The translation is my own: "Very jealous women seek to have their enemies slain, and it is done by praying to the gods of the *ujikami* shrine at the time of the ox; that is, at about two o'clock in the morning, when even the trees and the grass are asleep. The face is highly powdered, white clothes worn, three candles lighted on the head, and in the hands are carried nails and a hammer and an image of the party to be killed. On the breast, on the outside of the clothes, is hung a looking-glass. The image of the party to be slain is then nailed to the tree in front of the shrine; this image may be of straw or of wood, or only a picture painted on paper. On the seventh day the prayer is answered; that is, the person will be killed by the gods, and no one will know who is responsible, says the superstition in regard to this practice.

"The *Taikeiki*, a book of the ancient, says in writing about this practice: 'During the reign of Saga Tenno, a woman of the upper class was very jealous of a certain other woman. She hid herself at the Kifune shrine and prayed earnestly for the destruction of her enemy. The manner of the deed is as follows: Hid in a secret place away from people, divide the hair in two flowing tresses, then comb the hair in the front and tie it up so as the front locks will look like two horns; paint the face red and the body dark-red; take a three-legged tea-kettle holder from the brazier and tie it inverted on the head with three candles or pine fires; hold in the mouth two pine fires; when night is on at the time of the ox, go to the shrine walking to the south. With these five fires, the darkened eyebrows, blackened teeth, horns, and red face, the petitioner will look like a devil.'"

The encyclopædia continues: "Things like this are also written in the *Sanzesu* and the *Yokoku no Tetsuwa*. The practice has been in Japan since the Middle Ages, and was very much used during the Tokugawa period. Also used in the Meiji period, but the government is using every means to eradicate it."

The following stories have come out in the Japanese newspapers since I came to Japan ten years ago.

Two years ago an old man who was always sending home his son-in-laws was having his usual troubles with one of them on account of his own ugly disposition. He, as a last resort, adopted *Ushi no toki no maeri*. The old man was eighty-three years old at the time and lived in Kawachi. It was while he was carrying out the prescribed or-

der faithfully that he was arrested and sent to jail.

Another case was that of an army officer's wife, while her husband was at the front during the Russian war. During the absence of her husband the woman was unfaithful, and on becoming pregnant she feared the return of her husband and began the *Ushi no toki maeri*, thus praying for the death of her husband in battle. She was detected in the act of praying one night according to the prescribed formula, and arrested by the police at Kishiwada near Wakayama. She was sent to jail for ten years.

The story goes that the ox is used by the gods to carry them around in the country of the gods, and thus the gods are under obligation to the ox and will do the bidding of the ox. The ox thus becomes a god-interpreter or middle man between the people and the gods. He is worshipped only at the family shrines and at the early morning hours when everything is asleep. White clothes are worn, with hair flowing loosely, but divided into two parts. The looking-glass on the breast and candles are now used instead of pines. The image is nailed to the tree by driving the nail through the neck. On the seventh day the gods send a phantom ox to the shrine while the praying is proceeding, and the worshiper must be able to jump this phantom being.

The whole suggests sympathetic magic, as the image of the man or woman is to put the gods on the right track. To be sure to do this, something belonging to the party is attached to the image, so that the gods will get the proper scent.

Another practice of the same manner is the burying the image of the party to be slain under the floor of his own or his slayer's house or out in the cemetery, the object being to show the gods what you want done with the party.

May the Japanese people of learning understand that what is needed more than more police surveillance or stricter laws is a religion which will do away with these superstitions and give the people something higher and nobler to think of and will give them the confidence they need that the Judge of all the world will do right.

ADVANCE IN JAPAN.

C. F. McCall, of Akita, Japan, reports the following concerning the Bible study work growing out of R. A. Doan's work in Japan: "Interest in the Bible Study Movement continues and new groups are being formed here and there. We now have classes at Akita, Tsuchizuki, Honjo, Sakata, and Tsu-

ruoka." He also writes: "During the month a special meeting was held at Honjo by Mr. Y. Hirai, of our Girls' School at Takinogawa, Tokyo. He did splendid preaching, and as a result the best people of the town are deeply interested and are offering their lives and their means to be used of Christ and the church.

"Mr. and Mrs. Kudo, whom I first met in the train three years ago, are among these earnest inquirers. Mrs. Kudo, who is an open-minded woman, first took an interest in one of our children who had had his arm broken, giving him little presents on the train. Later we called at the home and were received because of the broken arm. This year their own thirteen or fourteen-year-old boy, who is still a child, was sent to Tokyo to school, where, through the influence of the great Union Evangelistic Campaign, his little heart was touched for Christ. One day his parents received a package from him, which they knew must be a book. They opened it and found that their little lad was sending them a copy of "The Common People's Gospel," by Colonel Yamamuro, of the Salvation Army. Mrs. Kudo, though not yet

baptized, is a true mother in Christ to the young preacher there, and is contributing monthly to the church and leading her friends with her. Mr. Kudo has expressed his willingness to present an organ to the church. The people are rich in this world's goods and good common sense. Pray that they may very soon be fully identified with the cause of Christ.

"The other day at Honjo I ran across this bit of information. The common white clover, I have often heard, was introduced into Japan, at least our part, by Mr. Garst. When asked the name of this grass, a farmer promptly replied, 'That is Jesus' grass.' That night the evangelist drove home a strong point with the illustration, saying that, as by a missionary 'Jesus' grass' had spread all over Japan, so Jesus' teaching was to cover not only Japan, but the whole world. The Union Evangelistic Campaign has not yet been conducted in the country, but our preachers and Christians are catching the echoes and feel that a great day of revival is upon us.

"Please pray for faithfulness in missionary, pastor, and Christian."

YOUNG PEOPLE'S DEPARTMENT.

October is the beginning of a new year as far as the missionary interests are concerned. We do not yet know the results of the Christian Endeavor Department financially for the year just closing. To date the books show a loss of several hundred dollars on the year. There may be reasons for this falling off in receipts. We cannot believe it denotes a lessening of interest and loyalty to the work. We began the year with the intention of filling, when possible, every demand of our Christian Endeavor workers for literature and suggestions to help in creating, holding, and stimulating interest in foreign missionary work. We hope we have not failed in this. It will be the aim of the coming year.

The Missionary Committee of the Christian Endeavor Society is really the heart of it. Through it should flow into the society a steady stream of vital, convincing information that will inspire and lead to a surrender of life to the service of the Kingdom, at home and abroad. Too often this committee has no definite idea of its opportunity and privilege. The members of it are notified of their appointment and forthwith forget the matter. The fault may be with the leaders

of the local society. The duties should be carefully outlined. Briefly, they are:

The Missionary Committee should have charge of the missionary program each month. That means securing helpful and suggestive literature from your Mission Boards and seeing that it is in the hands of the leader of the meeting. If there is doubt about it being *distributed*, the committee should attend to that.

See that at least two mission study classes are conducted during the year. *Do not think this cannot be done.* It can. We will tell you how upon request.

The Missionary Committee should see that the society makes a regular offering toward the work. This may be done by adopting a systematic plan of giving, weekly or monthly, or by using a special date for a worked-up program.

It must circulate missionary literature. Leaflets on almost every phase of missionary work may be had from the Mission Boards. Interesting demonstrations and plays can be used most effectively. If the church has a stereopticon, secure slides from the Foreign Society with a lecture on the fields.

In fact the Christian Endeavor Society

should be a missionary organization, lending its aid in all the various benevolent interests of the church and constantly seeking to hold a high standard of Christian service before its members.

THROUGH A BUNGALOW WINDOW

MARY THEODORE MCGAVRAN.

I have wondered what you would like best to hear about Damoh.

Of course you know Damoh on account of the boys, but may be you don't know it from *this* point of view,

"THE TOP OF THE CIRCUIT HOUSE HILL."

I'm all alone in the bungalow for a few weeks, while Miss Griffith is at the hills, and to-night I wandered up here, thinking to catch a breath of fresh air and to watch the sun go down over the western plains—that way lies home. And now I am going to try to tell you what I see.

First and most marvelous the wonderful green carpet all over the world. For nine months there has been hardly a blade of grass—all the earth brown and dead. But even that has its advantages, for the green trees look beautiful against such a background. Then the other day it rained—for seven days it rained; inches and inches of water; and now, as I look out over the plain, I see twenty shining sheets of water, and others so far away toward the sunset as to be only bits of gold.

To the south are the Vindhya foothills, with rich valleys between, where they raise rice and other grains. To the north miles and miles of fertile plains, where the great wheat crop will be sowed after the rains. The city is in that direction, too, built around the base of a hill, like this one, on which there is the tomb of a Mohammedan—a man so long dead that he has become a saint.

Directly in front of me lies the "Civil Station"—the section of an India city in which Europeans live. The mission is a part of it. The artificial lake which Mr. Rioch built on the farm long ago seems full to the top of the bank. The one Mr. Benlehr dug just back of our house looks such a big sheet of water, and yet, in the days when some one owned a boat, I could row across it and bump into the mud bank on the other side in just two minutes by the clock. Both of them supply water for the gardens and rice fields on the mission farm. That part has been cleared some, but our bungalow is quite surrounded by jungle. The wild hogs get into the compound by coming up the ditches and eat all our zepheranthus bulbs. Their long, sharp noses are just like plowshares. Some-

times I hear them and am tempted to throw a shoe at them from my sleeping-corner on the veranda, but remembering in time that it takes two shoes to make a pair, I crawl out of bed and shy a stone. They give a sudden start, and then are off so quickly that I think it was only a dog or jackal chewing a bone until morning discloses their diggings.

The sun is almost gone now and the Sagar hills, twenty miles away, just where it is setting, are a wonderful grayish purple tint. The clouds are gorgeously colored—every shade reflected in the water; so I have twenty lovely pictures framed in living green.

Then darkness and the stars.

HOW THEY DO IT.

Each year all who can, make a pledge for the support of Otto, in the Damoh (India) Orphanage. Most of these pledges are one dollar or more. Then at the monthly missionary meeting of the society we take an offering. This is the only offering taken in the society, and it goes into our mission fund.

Our missionary committee is composed of faithful workers who are interested in this branch of work. The chairman has volunteered to go to the foreign field. She is now receiving her education at Spokane University. Another member of the committee is also training for the foreign field.

Our monthly missionary meetings are always interesting. Sometimes different members have certain points to study up on and talk on. At other times we have older people to give a talk on the work. Not long ago a young man, a native of India, gave an interesting talk. This young man is studying at the university also, and expects to return as a missionary. MRS. W. C. PEELGREN.

Spokane, Wash.

REAL LIVE MISSIONARY DEPARTMENT.

"No other State missionary superintendent has attempted the work that Miss Alice Austin, of 1600 Fell Street, San Francisco, Cal., is doing. Every missionary superintendent of a Christian Endeavor union would do well to send her stamps and ask for copies of some of the matter she has issued. Miss Austin has published a list of California Endeavorers who are on the mission field, giving their locations, and requesting prayer for their work. She has also sent out a fine set of suggestions for Junior missionary meetings. The blank which she asks each Life-Work Recruit to fill out (there are more than eleven hundred Recruits in California now) is most excellent. The "Letters From Our

Christian Endeavor Home Missionaries" is the best thing of the sort I have seen."

"K. L."

The Foreign Society will gladly give information mentioned above in regard to missionaries to any State or local worker.

MISSOURI ENDEAVOR MONTHLY.

The Christian Endeavor workers of Missouri have a splendid little paper, published monthly by the Missouri Christian Endeavor Union. It contains reports from every district in the union, besides the State officials, and is, we are sure, a great inspiration and stimulus to the societies of the State. We have called attention, before this, to the Missionary Prayer Calendar, prepared by the Missionary Department of the union. The plan is similar to that given under "Real Live Missionary Department" in this issue. We will be glad to help in preparing such a calendar for other States.

CHRIST WANTS THE BEST.

Christ wants the best. He in the far-off ages
Once claimed the firstling of the flock, the
finest of the wheat,
And still He asks His own in gentlest plead-
ings

To lay their highest hopes and brightest
talents at His feet;

He'll not forget the feeblest service, humblest
love—

He only asks that of our store we give to
Him

The best we have.

Christ gives the best. He takes the hearts we
offer

And fills them with His glorious beauty,
joy, and peace,
And in His service, as we're growing
stronger,

The calls to grand achievements still in-
crease.

The richest gifts for us on earth, or in
heaven above,

Are hid in Christ. In Jesus we receive

The best we have.

And is our best too much? Our loving
service

For His sake? O, friend, let us remember
How once our Lord poured out His soul
for us,

And in the prime of His mysterious man-
hood

Gave up His precious life upon the cross!
The Lord of lords, by whom the world was
made,

Through bitter grief and tears, gave us
The best He had. —*Selected.*

BOOK NOTICES.

EFFICIENCY POINTS. By W. E. Doughty.
Price, cloth, 25 cents, prepaid. Missionary
Education Movement, New York.

Mr. Doughty follows his "The Call of the
World" with this companion volume in a
manner that will make it equally, if not
more, valuable both as a textbook and
reader. "Efficiency Points" is written in
compelling style. The first book bristled
with facts and their imperative; this bristles
with an array of fundamentals giving an
enduring motive and laying a sure founda-
tion for missionary service of every phase.

RIISING CHURCHES IN NON-CHRISTIAN LANDS.
By Arthur J. Brown. Price, cloth, 60
cents; paper, 40 cents, prepaid. Mission-
ary Education Movement, New York.

This latest of mission study books presents
a new approach to the subject by one of the
most experienced of missionary administra-
tors. It deals not with theories, but with
concrete facts reported by eye-witnesses and
experts and massed in an unanswerable argu-
ment establishing the power of the Church
of Christ in the mission field.

The arrangement of the material of the
book into eight chapters is logically progres-

sive and conclusively convincing. One does
not require previous experience of the sub-
ject to get the most out of his study.

CHRISTIAN UNITY AND MISSIONS. By Arthur
J. Brown. Price, cloth, \$1.25. Fleming
H. Revell Company, New York.

This is a telling volume of the progress
toward Christian union in Foreign Mission
work. Dr. Brown is an earnest advocate of
Christian union as well as Christian unity.
His arguments are most interesting and his
spirit irenic. It would abundantly repay
every leader among our people to read this
stirring and illuminating volume.

RECOLLECTIONS OF A RED-HEADED MAN. By
Ira M. Boswell. 144 pp. The Standard
Publishing Company.

This volume is by our well-known minis-
ter of Chattanooga, Tenn. It is dedicated to
Transylvania University, her alumni, and
the professors, and deals with the humorous
side of college life and with some interesting
experiences in his ministry. Former students
of Transylvania will find much in the work
that will recall the days spent in that institu-
tion.